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A  
TREATISE  
OF FAITH.

*Wherein is declared, how a  
man may live by Faith, and finde  
reliefe in all his necessities.*

Applied especially vnto the vse of  
the weakest Christians.

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By EZEKEL CULVERWELL.

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*The Iust shall live by Faith.*

The fourth Edition, corrected and  
amended by the Author.

EPHES. 6. 16.

*Above all, taking the Shield of Faith.*

ROM. 15. 4.

*Whatsoever things were written aforetime, were written  
for our learning, that we through patience, and comfort  
of the Scriptures, might have hope.*

---

L O N D O N,  
Printed by I. L. for William Sheffard, and  
are to be sold at his Shop, at the entering in of  
Popes-head Alley, out of Lumbard  
street. 1624.

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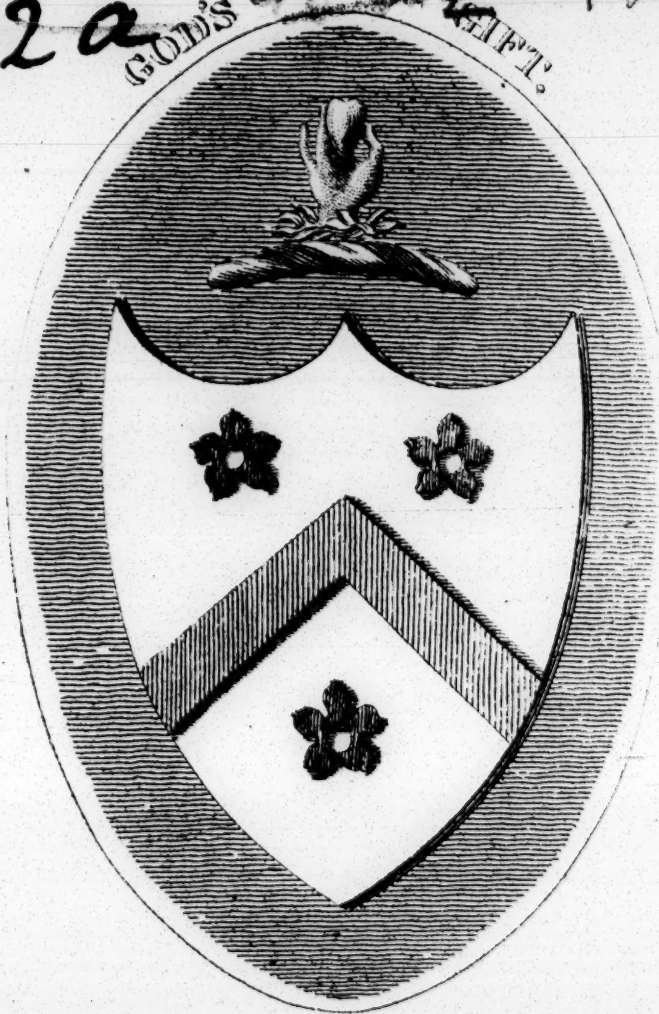
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T O  
ALL GODS  
People, who haue  
enjoyed any benefit by  
my Ministry, especially  
*of my Pastorall  
Charge.*



Dearely Beloved in the  
L O R D, al-  
though I can-  
not but bee  
priuy to my  
selfe, of many defects in dis-  
charge of my dutie, which  
God required at my hands  
toward you, (which I hum-  
bly beseech the Lord and  
§ 2 you

## *The Epistle*

you to pardon) yet this hath  
beene, is, and I hope shall be,  
to the end of my dayes, my  
comfort, that I haue not la-  
bored in vaine amongst you.  
What were my Labours, &  
successe thereof, I must ap-  
peale to the Consciences of  
you who are yet living; for  
you know, that not a few  
are now at rest with the  
Lord, whose holy liues and  
happy ends gaue good testi-  
mony hereof. But to leaue  
these to the wise considera-  
tion of such whom they may  
concerne, and to giue vnto  
all, to whom these presents  
shall come, a iust account of  
my proceedings heerein; I  
doe professe, that for many  
yeeres past, I haue had my  
thoughts much exercised a-  
bout this prime Grace of  
Faith;

## Dedicatorie.

Faith; (by which alone wee receiue all sauing grace, and without which, none:) and by long experience, I found, through cōference with many of diuers sorts, that very few attayned to the true knowledge, much lesse to the right vse of Faith, eyther in the assurance of their saluation, or well ordering of their conuersation.

For to passe ouer all carnall Protestants, who onely *haue a forme of Godlinesse*, making an outward shew thereof, *and deny the power of it*, in walking after their owne lusts: I haue obserued very many, who haue in truth laboured after saluation, yet through want of good direction, haue made forsaking of their sinne, the

§ 3 ground

1. Sort.

2.



## *The Epistle*

ground of their beleeuing ;  
& so building such a weigh-  
tie matter vpon so weake  
a foundation, could neuer  
come to such certaintie of  
their saluation, or constancie  
in a holy conuersation, as  
true Faith would haue  
brought them vnto.

3

Some others I haue seene,  
who beeing deeply affected  
with the sense of their mise-  
rie and knowing, that there  
is no meanes of recouerie,  
but by Christ, haue desired  
nothing more, then to be de-  
liuered, and restored by him;  
yet these not knowing the  
right way how to attaine to  
Faith, (by which alone wee  
doe receiue Christ, and all  
his benefites) haue spent ma-  
ny yeeres vnprofitably, and  
vnfruitfully.

Others

## *Dedictory.*

Others there bee, who  
perswading themselves, that  
they haue Faith, and there-  
by be quieted from feare of  
condemnation, yet much  
wanting the life and power  
of Faith, neither so honour  
God and their profession,  
nor in time of triall, finde  
that sound peace and com-  
fort, which a liuely Faith  
would certainly procure.  
By all which it appeareth,  
how few they be that haue  
attained to the true know-  
ledge of Faith, what it is,  
how it is gotten and in-  
creased, and how to liue by  
it.

The consideration wher-  
of grieuing my soule to see  
so many mistaken in so  
weighty a matter, and so  
much labour to be lost, hath  
beene

## *The Epistle*

beene the chiefe moouer of mee, to imploy all my thoughts, how this great e-vill may be redressed.

Wherevpon entring into deeper consideration, how this might be attained, I wel perceiued, that (seeing Gods truth reuealed vnto vs in his Word, is the sole ground of Faith,) the onely way to get and keepe faith, isto bee well acquainted with Gods Word; in which I cannot sufficiently admire the wisedome and loue of God, in prouiding such store of heauenly comforts, to relieue vs in all our necessities: so that had wee the knowledge, and the right vse of them, we should then see what were the life of Faith, and the blessed estate of



## *Dedictory.*

of a Beleever in this world,  
aboue all other estates  
though neuer so excellent.

These thus being, I gaue  
my selfe to the search of the  
Scriptures, to find out what  
these heauenly comforts  
were, which God hath so  
abundantly prouided for  
our reliefe, in all time of  
need. And to this purpose,  
(with no small labour) haue  
gathered out all the promi-  
ses as well as I could out of  
both the Testaments, which  
being layd together, made  
a great heape of heauenly  
treasure, such as any of vn-  
derstanding, would greatly  
admire & reioyce in: and I  
may in truth professe, I was  
much affected with the bare  
reading of them.

But well considering, that  
the

## *The Epistle*

the naked laying downe of these promises, would not bee sufficient to direct every one to the right vse and fit application of them, for the begetting and increasing of Faith : I haue laboured to draw these vnto severall heads, such as in my opinion may containe all our necessities, that at leastwise the weakest sort may more fitly apply them to their severall vses, and so by Faith bee comforted, when all other helpes faile them.

If in this my labour I haue not so sufficiently satisfied the desires of the most iudicious : I must content my selfe, that according to the measure of grace received, I haue laboured  
to

*Dedicatory.*

to bee helpfull to such as stand in need heereof; and haue carefully avoyded, whatsoever I hauethought might hinder their profiting, and specially all controuersies about Faith, and haue plainly shewed out of the Scriptures, what I haue conceiued to bee the truth; wherein I may haue this defence of my failing, that I haue not had any guide in this Labour, neither haue I seene any who haue in this way gone before mee; and therefore I entreate my Reverend brethren in the Ministerie, whose abilities doe farre exceede mine, that they would perfect this, which is but weakely begunne. And for my part, I will  
not



---

*The Epistle Dedicatory.*

---

not cease to pray, that  
this may be as profitable to  
others, as painefull to my  
selfe, which the Lord  
graunt, for his

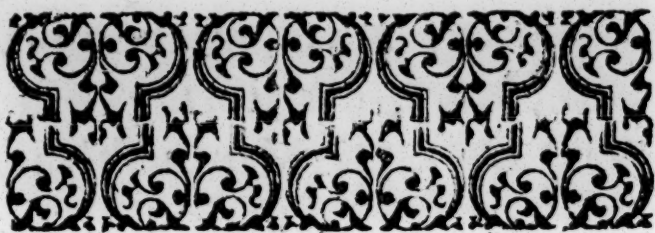
C H R I S T S  
fake.

*Ezekel Culverwell.*

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To

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## To the Christian READER.

**T**He leading of a happy life (the attainment whereof, this Treatise directeth vnto) is that which all desire; but Gods truth onely discouereth, and Faith onely enioyeth. In the first *Adams*, our happinesse was in our owne keeping: but he, by turning from God to the Creature, made prooffe what, and whence hee was; a Creature raysted out of nothing, and without the supporting power of Him, in whom all things consist, subiect to fall into a state worse then nothing againe. Hence God, out of his  
A in

infinite Power, and depth of Goodnesse, intending the glory of his Mercy, in restoring Man, would not trust Man with his owne happinesse; but would haue it procured and established in the person of a second *Adam*, in whom wee reconer a surer estate then wee lost in the first: For though *Adams* Soule was ioyned to God, yet that knitting was within the contingent & changeable libertie of his owne will: but now we are brought to God in an euerlasting Couenant of Mercy, by Faith in Christ; who, by taking the nature of Man into vnitie of his person, and not the person of any, became a publique person, to be Author of eternall saluation to all that receiue him; and so gathering vs that were scattered from God, into one head, bringeth vs backe againe to God, by a contrarie way to that whereby wee fell, that is, by cleauing to God by Faith, from



from whom wee fell by distrust.  
A fit grace for the state of grace,  
giuing the whole glory to God  
and emptying the soule of all  
selfe-sufficiency, and enlarging  
it, to receiue what is freely  
wrought, and offered by ano-  
ther. Thus wee come to haue  
the comfort, and God the glory  
of Mercy: which sweete Attri-  
bute, mooued him to set all o-  
ther Attributes on worke, to  
make vs happy. Out of the  
Bowels of which Mercy, as hee  
chose vs to eternall Salvation in  
Christ, so vouchsafeth hee all  
things necessarie *to Life and*  
*Godlinesse*. And as the same  
loue in God giueth vs Heaven,  
and furnisheth vs with all things  
needfull in the way, vntill  
wee come thither: So the same  
Faith which saveth vs, layeth  
holde likewise on the Promises  
of necessarie Assistance, Com-  
fort, Provision, and Prote-  
ction: and this office it perfor-

meth in all the severall stations  
of this Life, vntill it hath  
brought vs vnto the enioying of  
Him, *in whose presence is fulnesse  
of ioy for evermore.* Wee see  
that same loue in Parents, which  
mooueth them to giue an Inhe-  
ritance to their Sonnes, mooveth  
them likewise to provide for  
them, and to traine them vp in  
experience of their fatherly care.  
So it pleaseth our first and best  
Father, besides the maine pro-  
mise of Salvation, to giue vs  
many other rich and precious  
Promises, that in taste of his  
Goodnesse and Truth in these,  
wee may at length yeeld vp our  
Soules to him, as to our faith-  
full Creator, with the more assu-  
red comfort; and the longer  
wee liue heere, be more rooted  
in Faith. *I know whom I haue  
trusted,* saith aged S. Paul. But  
alas, how little is that wee know  
of his wayes! because wee ob-  
serue him not, making good his  
word

2 Tim. I. 12

word vnto vs. *All his wayes are Mercy and Truth*, and every word is a *tryed word*. For the better helpe of Gods people, to know their portion in those good things, which their Father not onely layeth vp for them, for times to come, but layeth out for them heere, as his Wisedome seeth fit: this reverend and holy man of God hath compiled this Treatise, wherein hee layeth open the Veines of Promises, hidden in the Scriptures, to the view of every Christian, and digesterh them in their order: and withall, sheweth their severall value, and vse, for the beautifying of a holy life; which, Wits lesse exercised, of themselves would not so well haue discerned.

For the benefiting by which Treatise, it will not bee inconvenient to know these foure things.

First, that it supposeth a Reader

A 3 groun-

Psal. 25.10  
and 12.6.

Psal. 31.19.

I.



grounded in the knowledge of the Nature and Properties of God, of Christ and his Offices, of the Couenant of Grace, and such like: because as in an Arch, one Stone setteth another; so there is such a linking together of Points in Divinitie, that one strengtheneth another. For from whence hath Faith that efficacie, but because it is that which is required in the Covenant, to lay hold on the free Promise? And whence haue the Promises their strength, but from the constant Nature of *Iehovah*; who giueth a being to his Word, and is at peace with vs, by the all-sufficient Sacrifice of the Mediator of the New Covenant? Words haue their validity from the authoritie of the speaker: Were not Faith founded on the Word of an infinite God, so thoroughly appeased, the Soule would sinke in great Temptations, whereas  
now

now euen Mountains vanish,  
before a beleeuing Soule. For  
what can stand against Christ,  
who is able to subdue all to  
himselfe? Hence it is, that now  
wee are by Faith safer then *Adam*  
in Paradise, because wee  
haue a promise, which hee wanted.  
Safer it is, to bee as low as  
Hel with a promise, then in  
Paradise without it, because  
Faith, wrought by the power  
of God, hath what strength  
God hath; on whom it resteth,  
and therefore worketh such  
wonders: God honouring that  
Grace, which honours him so  
much.

Phil. 3. 21.

But howsoeuer the knowledge  
of these things serueth the argu-  
ment in hand; yet it must not  
bee expected, that hee should be  
long in these things, which are but  
co-incident, and should be fore-  
knowne: which I speake, because  
some of weaker iudgement not  
considering the iust bounds of

Treatises, may expect larger handling of some things. Whereas hee hath laboured especially to furnish the Argument in hand, and not to load the Discourse.

2.

In the second place, it must be knowne, that the fruit of these things belong to such as are in Christ, in whom all promises are Yea and Amen, made and performed. He that by the immortall Seed of the Word, and Spirit is borne againe, may claime a Title to that he is borne vnto. These promises be as well his Inheritance, as Heauen it selfe is. For clearing of this, there bee three degrees of Promises; one of saluation, to absolute and personall obedience; but this, by reason of weakenesse of the flesh driueth vs to a despaire in our selues, and so to the second promise of Life, by Christ: This requireth nothing but receiuing by Faith, which is wrought in those



those that are given to Christ, whilest grace is offered; the Spirit cloathing the words with a hidden and strong power; and making them operative; when they are commanded to beleeue, their hearts are opened to beleeue. To persons in this state, are made a third kinde of Promises, of all that is needfull in this World, vntill all Promises end in performance: Of both these Promises, and the last, especially this Booke speaketh.

Thirdly, it must bee pressed vpon those that meane to profite, that they resolute to come vnder Christs Government, and bee willing to be led by the Spirit into all revealed truth. Wisdom is easie, to such as are willing; and the Victory is as good as gotten, when the will is brought from Thralledome to base Affections, to resolute to bee guided: For such a heart

lyeth open to Gods gracious working, and the Spirit readily closeth with such a Spirit, as putteth not barres of Obstina-  
cie.

4.

Notwithstanding, wee must know in the fourth place, that when wee are at the best, wee shall yet be in such a conflicting state, as that wee shall long after that glorious liberty of the Sonnes of God, after wee haue done the worke God hath giuen vs to doe. For God will haue a difference betwixt Heaven and Earth, and sharpen our desire of the comming of his Kingdome; which nothing doth so much, especially in times of outward prosperity, as those tedious combates of the inner man: And yet let this rayse vp our spirits, that it is so farre, that this remainder should preiudice our interest in Happinesse, that thereby wee are driven every day to renew our claime to the  
Pro-

Promise of pardon, and so to  
liue by Faith, vntill this vncleane  
Issue be dried vp. These sowre  
herbes helpe vs to rellish Christ  
the better. Moreouer, though  
in this Life our endeouours come  
short of our desires, and wee al-  
wayes allow a greater measure  
then wee can attaine vnto: yet  
wee may, by stirring vp the Gra-  
ces begun in vs, and by suing  
God vpon those promises of his  
Spirit and Grace, whereby hee  
hath made himselfe a Debtor vn-  
to vs; come to that measure,  
whereby wee shall make the pro-  
fession of Religion glorious, and  
louely in the eyes of others,  
and comfortable to our selues;  
and so shine farre brighter then  
others doe. Why then doe wee  
not, in the vse of all sancti-  
fied meanes, begge of God,  
to make good the promises,  
wherein hee hath caused vs to  
trust? Doe wee not, beside Life  
of our Bodyes, desire health and  
strength,



strength to discharge all the offices of ciuill Life? And why should wee not much more (if the Life of God be in vs) labour after health, and vigour of Spirit, and for that annoynting of the Holy Ghost, whereby wee may doe and suffer all things, so as wee may draw others to a liking of our wayes? The truth is, Satan laboureth to keepe vs vnder vnbeliefe of particular Promises, and from renewing our Couenant, in confidence, that God will perfect the worke that hee hath begun, and not repent him of his Earnest. So farre as thus wee cherish distrust, we lye open to Satan. Strengthen Faith, and strengthen all. Let vs therefore at once set vpon all duties required, and bee in loue with an holy Life, aboue all other Liues, and put our selues vpon Gods Mercie and Truth; and wee shall be able, from experience, so farre to iustifie all Gods wayes,  
as

as that wee would not be in another state for all the world. What greater encouragement can wee wish, then that our corruptions shall fall more & more before the Spirit, and wee shall be able to doe all things through Christ that strengtheneth vs?

To make these wayes of God more plaine vnto vs, this paines is taken by this man of God. Not to disparage the labours of other holy men, (as farre as I can iudge) there is no thing in this kinde more fully, iudiciously, or fauorily written, with greater evidence of a Spirit, perswaded of the goodnesse and truth of what it sets downe. And though (distinct from respect to the Author) the Treatise deserueth much respect, yet it should gaine the more acceptance, especially of those that are babes and young men in Christ, that it is written by a Father of long and Reuerend esteeme

esteeme in the Church : who hath begun in all these rules to others. As for our bodies, so for our soules, we may more securely rely on an olde experienced Physition. Hee commendeth it vnto thee, hauing felt the kindly working of it vpon himselfe. The Lord by his Spirit conuay these truths into thy heart, and vpon good felt heereby in thy soule, remember to desire God, that hee may still bring forth more fruit in his age, vntill hee hath finished his course with credit to the Gospell, and an assured hope of a blessed change.

*Grayes Inne.*

RICHARD SIBS.





# TO THE CHRISTIAN READER.

**I**F any Grace (and if not  
Grace, what else?) doth  
deserue so to bee com-  
mended vnto the people of  
God, as they may bee set on  
fire with desire of it, till their  
desire bee satisfied; surely a-  
mong, and aboue all other  
Graces, the Mother and  
Nurse-grace, the Queene &  
Soueraigne Grace, which  
brin-

## To the Christian

bringeth forth, and breedeth  
up, that nourisheth and che-  
risheth, that commandeth &  
ordereth all other Graces; eue  
FAITH-deserveth as much.

FAITH I say, which is to the  
soule, as the soule is to the  
body, The life of it: and to  
the little world, as the Sunne  
is to the great world, The  
light of it: that which war-  
meth, quickneth, comforteth,  
encourageth the person in  
whom it is. Doth it not then  
deserve the best paines of the  
most iudicious, and industri-  
ous Divines to set it out?  
Great paines hath beene taken  
hereabouts by mē of good note  
and name. So much, and so  
well hath beene uttered and  
published on this subiect since  
the latter spring of the Gos-  
pell, as to utter and publish  
any

## READER.

any more, may be thought to doe no more then what hath beene done before: yet without preiudice to any other, to the praise of Gods Grace in the Author of this Treatise, be it spoken. Neuer any tooke such paines to so good purpose in and about the Foundation of FAITH, as he hath done. The only, true, proper Groundworke of FAITH is Gods promise. Whatsoever is promised may safely be beleueed, whatsoever is beleueed without a promise, is presumed. As FAITH is the life of the soule, so Gods promise is the life of FAITH. Desirest thou FAITH? Take notice of Gods promises. Wouldest thou haue thy FAITH, like the light in the LORDS Sanctuary, neuer to goe out? Acquaint.



## To the Christian

*Acquaint thy soule with Gods promises, know them, meditate on them, conferre about them : let them be continually in thy minde, memory, heart and tongue. If thou findest it too hard a taske for thee to find them out, to ranke them in order, and to make fit application of them (which is indeede an hard taske,) Behold heere God hath sent EZEKEL CULVERWELL, as of olde hee sent EZEKEL BVZI, to set out the promises of GOD more plentifully and pertinently then ever before : and that to breed FAITH, where it is not : to strengthen it, where it is weake : to settle it, where it wavereth : to repaire it, where it decayeth : to apply it aright to every neede : to extend it to sanctification*

*as*

## READER.

as well as to iustification: and to point out the singular vse of it in matters temporall, spirituall, and eternall.

The subiect matter of this Treatise is fit to be undertaken by a man well exercised in the holy Scriptures, and well acquainted with the disposition of mans heart towards these promises. Such an one is hee who hath penned & published this Treatise. His exercise in the Scripture hath enabled him to gather together heapes of promises. His experience of the disposition of mans heart, (having percingly diued therinto through much friendly and familiar conference with sundry sorts) hath enabled him to set those heapes in a fit and due order. What I say of him, I know of him; for from mine  
infancy

## To the Christian

infancy haue I knowne him, and vnder his Ministry was I trained up in my younger yeares: hee being at the least two and twenty yeares elder then my selfe. Now because of all the Ministers that ever I knew, he hath beene one of the most painfull, faithfull, and powerfull, giue me leaue (good Reader) to set downe somewhat of his practise for a patterne to others. What manner of entring vpon his pastorall Charge hee had, is not vknowne to them that were vnder his Charge. Very few, if any at all, did he finde fit to receiue the holy Communion: which moved him by the space of many moneths frō morning to night, every day in the week to instruct in the first Oracles of the Word of God, every one  
under



## READER.

*under his Charge, sometimes one by one severally, and other times many ioyntly together: which hee did with such successe, as there were but few that were not able to giue a reason of their hope to bee saved, and so were admitted to the Lords Table.*

*From which time ever after, so long as hee continued there, he had weekly meetings in his Church for all sorts, distinctly on severall dayes, to Catechise them in the Principles of Religion: whereby (I am perswaded) hee did more good then by preaching, which yet was very powerfull, and not in vaine. For as his owne, & his hearers labours, in teaching and learning abounded, so God gaue answerable fruits in obedience to the Word. For*

*as*

## To the Christian

as the Lords day was very religiously observed: so the foule sinnes, whereunto people vntaught are vsually given, were there abandoned, and all contentions among neighbours so layde aside, as most lovingly they came to one anothers house. And though there were many poore, and none greatly rich, yet did none of the poore beg abroad for food, but were relieued at home.

Among other evidences of the power of Gods Word among them, I will record one, a very remarkable one, and worthy to be had in more frequent vse. It was this: In time of great dearth of Corne and other foode, there was order taken by publique Authority, that every Family should forbear one meale in the weeke,

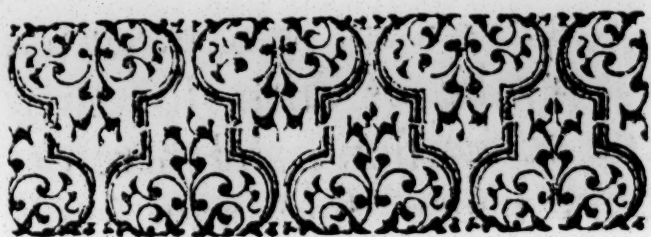
## READER.

weeke, and upon the Lords day bring the value of it to the Collectors for the poore. This being faithfully performed by them all, therewith they did provide good Corne, which cost eight or nine shillings the Busbell, and sold it to the poore at twelve pence the Pecke, and yet reserved a good stock to set the poore on worke. These, and many other good workes were done under his Ministry, who was ready on all occasions to presse the Doctrine of Faith: so as the Preaching of Faith hindereth not the performāce of good works. This Treatise will giue evident prooffe thereof. Well vse his paines, and thou shalt not lose thy paines.

William Gouge.







A  
TREATISE  
OF FAITH.

Whercin is declared how a  
man may *Liue by Faith*, and  
finde reliefe in all his  
necessities.



IT is a matter  
much to bee la-  
mented, that in  
this cleare light  
of the Gospel, so  
few attaine to the right end of  
the Gospel, which is to liue by  
Faith, as we shall see by and by  
further laid open to such as will  
consider.

Few attain  
the end of  
the Gospel.

B

For

Vnregene-  
rate.

For to say nothing of all vnregenerate men, who neuer felt any worke of faith for their true conuersion, and therefore could neuer find any sound comfort of their saluation.

Regenerate

The matter that I complaine of is this, That many of Gods children, who haue some true faith, and hope to be saued by Christ, (as they professe, and others in charitie are so to conceiue of them) doe not inioy that sweet life and blessed estate in this world, which God their Father hath prouided for them, and they full well might attaine, were not the fault in themselves.

Small com-  
fort.

The truth hereof may appeare in these two things especially.

First, that so few doe hold fast that ioy in the holy Ghost, which might comfort them ouer all the discouragements of this life, either in forgoing the sweet delights of this world, or in patient bearing the manifold troubles



of this life, which vsually are their portion.

Secondly, That so few do cast out such a sweet saour of holy conuersation, as might make *those that dwell under their shadowe* (as the Prophet speaketh) *to giue a scent like the Wine of Lebanon.*

Little conscience.

Hos. 14. 8.

Or to speake more plainly, they be not many euen of those who take vpon them the Chriltian profession, who haue gotten that certaintie of their saluation, and constancie in holy conuersation, which might abundantly comfort themselues, and mooue others to desire and labour to be like them.

To proue these to be so, is not hard, the life and practise of the most of our professors daily witnessing the truth hereof.

The consideration of these, hath oft and long mooued me, to seeke how this great euill might be redressed, and to make known

by Gods Word, how all Gods Children may enioy this large allowance of their Father, to liue comfortably, and to die happily, so far as in this vale of miserie may be attained, whatsoeuer shall be said or done to the contrary by any aduersary notwithstanding.

Remedie.

Hab. 2. 3.

Rom. 1. 17.

Gal. 3. 11.

Heb. 10. 38.

This seemeth vnto me, to be notably set out vnto vs in that one sentence, *The iust shall liue by Faith*; which for the excellencie thereof is often repeated, both in the Old and New Testament, and confirmed by the examples of Gods worthy Seruants in the ages, as is plentifully to be seene, *Hebr. 11.* The true meaning whereof is this, that the man who is now accounted iust and righteous before God, being iustified and sanctified by Christ; as he first was made alieue by the holy Ghost through Faith, receiuing Christ: so likewise by the same Faith he is to receiue in and from

from Christ, the continuance of this life, both in all comfort that he shall receive all needfull blessings; and in all good conscience, to yeeld vnto God all required obedience: Wherein are layd downe two maine pillars of our holy profession.

One, That all grace which we want, is alone in Christ, and from him to be received by vs, that it may be ours.

Two maine pillars of our profession.

The other, That all this grace which is in Christ for vs, is made ours onely by Faith, whereupon followes this our principall conclusion, in this Treatise intended; That the only way to attaine to all comfort in Gods fauour, and conscience to live a godly life, by which alone our life and death be happie; is to get, keepe, and increase this precious gift of Faith, whereby alone we receive Christ, and in him all things pertaining to life and godlinesse.

2 Pet. 1. 3.



Now to come to a more full opening, and so to a more plentiful vse of these so heavenly matters, especially for such as most need helpe herein: this must be laid as the foundation of all this building.

That man being created of God, perfectly holy and happie, and hauing by his disobedience vtterly lost both, and cast himselfe and all his posteritie into the contrarie miserie of sin and damnation, so that neither he himselfe, nor any other Creature was able to deliuer him out of this miserie, and restore him to former happinesse.

It pleased the diuine Maiestie to ordaine, that the second Person in Trinitie, the onely begotten Sonne of the Father, should assume and take to his Diuine Nature, the Nature of Man, that so he might become a meet Mediatour betweene God and man, to which end the Diuine Nature  
sanctified

sanctified the humane nature which he tooke, and filled it with all grace for vs; whereby he was made Iesus Christ our Lord, *That of his fulnesse wee might receive grace for grace*; that is, in stead of that grace which God gaue man by creation, and hee lost by disobedience, and God long before promised, and shadowed in the Ceremoniall law, and required in the Morall law, in stead hereof (I say) we haue in Christ fully and truely all grace needfull for our saluation, and to bring vs to a farre more excellent estate then we lost by our transgression.

All which are most sufficiently by the Apostle drawne to foure heads.

But, *ye are of him in Christ Iesus, who of God is made to vs wisdom, and righteousness, and sanctification and redemption.* In which Scripture I desire may be obserued, specially these two things, as

All grace is from *Christ*.

Ioh. i. 16.

I. Cor. i. 30.

Two ob-  
servations.

most pertaining to our purpose.

1. First, that the wisdom, Iustification, Sanctification, and Redemption, whereby any sinner naturally foolish, guiltie, defiled, and in bondage, is made wise, iustified, sanctified, and redeemed, is all & alone in Christ, who is made of God vnto vs all of these; that is, hee himselfe wrought all these things for vs, and giues them freely to vs, and no other way can any man haue any of these, but from and in Christ, as is expressly said in the first words of this verse, where it is said, that *ye are of him*, that is, of God in *Christ Iesus*: that is, made by God one with Christ, set into him (by faith) as shall in the second generall point bee shewed.

2. Obserua-  
tion.

Many seeke  
to be iusti-  
fied by  
*Christ*, not to  
be sanctifi-  
ed by him.

The other speciall point, which I thinke meet in this forenamed Scripture to be observed is this;

That whereas all who looke to be saued by Christ, in all the ac-  
cusations



cusations of their conscience for any sinne, doe runne to Christ alone for pardon of their sinne: yet many of them being overcome by their corrupt nature, and so falling into sinne, doe pray to God for more grace to mortifie the same, and doe purpose and strine to master it (both which must be done) but these men not so cleerely seeing, that all power to mortifie all sin, and to practise all good duties, lyeth onely in Christ, and must from him be receiued by vs; that so we may preuaile; herein they faile, that not receiuing this power from Christ, nor well knowing how, doe lose much labour, and in long time get smal victorie; yea, rather many times their corruptions get strength ouer them.

The chiefe remedie of this euill I take to be this, that as wee obtaine pardon of sinne, and bee iustified by applying Christ vnto

Remedie.

our selues: so we in like manner must apply Christ vnto our selues for our sanctification, being no more able to purge our selues, then to iustifie our selues.

Iohn 15.5. This is liuely represented vnto vs by the parable of the vine and the branches, that as the branch receiues all sap, whereby it is fruitfull, from the vine, so doe we from Christ; therefore he himselfe saith (*without me ye can doe nothing*) and to like effect the Apostle speaketh plainly, *neuerthelesse I liue, yet not I, but Christ liueth in me.*

Gal, 2.20.

The reason hereof is as manifest, that mans Nature being so wholly corrupted, that he hath no inclination, much lesse abilitie to doe Gods will, Christ taking mans Nature hath so sanctified it in his owne Person, that it is able perfectly to please God, which puritie of his Nature being in some measure communicated to vs sinners, we are *changed into the same*

2 Cor 3.18

*same Image from glory to glory, even as by the spirit of the Lord; which the Apostle Peter calleth to be partakers of the diuine nature.*

2. Pet. I. 4.

By all which and the like many, it is euident, that as all our comfort for our full and free Iustification must be had from and in Christ alone; so all the power whereby wee may mortifie our corruptions, and performe all holy duties, lyeth in Christ alone, and must be had in and from him. And thus much for the former generall point, that all grace we want is in Christ.

Now for the second, that Christ, and all grace in him, is receiued by faith, *We are well to weigh the nature of this faith, what it is, and how it is gotten and kept, that so we may liue by it: wherein this is to be remembred, that in this busines, we haue nothing to doe, but with a true sauing faith, which is vsually termed a Iustifying faith, not for that it doth*

2. Of faith.



doth properly for any worthinesse in it selfe, or by any efficacie in it, make righteous, but only for that as a weake hand it receiueh Christ our righteousness, who hath fully wrought all righteousness for vs, and freely bestowed it on all those who receiue him by this hand of faith. Now then to say what this Iustifying Faith is, (howsoeuer many learned Diuines haue diuersly defined, or described it); I conceiue the whole summe of it, may thus be sufficiently set forth vnto vs.

What Iustifying faith is.

*Iustifying Faith is a beliefe of the Gospell, whereby I receiue Christ offered vnto me in the same.*

This is plainely to be seene in this Scripture, among many other, *Iohn 1. 12. But as many as receiued him, to them hee gaue power to be the sonnes of God, euen to them that beleene on his name.* Which I desire may be well considered, for that so many be de-  
ceiued

ceived in this matter of Faith, and that diuersly: who all by the light of truth may bee drawne into the right way, and so finde that sweet and precious fruite of Faith, which so few attaine vnto. For the better vnderstanding whereof, we are to obserue two speciall points pertaining to the nature of this iustifying Faith.

1. *First, What it hath in common with all other kinds of faith.*

2. *Secondly, What in speciall, whereby it differeth from them all.*

For the former, I call it a beleeefe, which is a giuing credit to that which is spoken, whereby a man is assured, that it is true which is spoken; which assurance may be more or lesse, according to the perswasion we haue of the truth of the speaker.

Faith is a beleeefe.

Now, the matter to be beleeued is here said to be the Gospel. That is, the glad tydings of Reconciliation made by Christ Iesus

What is to be beleeued.  
Gospel.

Iesus betweene God and man, which though it be diuersly, and in sundry speeches set out vnto vs in holy Scriptures, yet all is most sufficiently contained in this one sentence deliuered by Christ himselfe, *Ioh. 3. 16.* For God so loued the world, that he gaue his onely begotten Son, that whosoever beleeneth in him, should not perish, but haue everlasting life; wherein this is euident, that the matter to be beleeued vnto saluation is this.

That God the Father mooued by nothing but his free loue to mankinde lost, hath made a deed of gift and graunt of his Sonne Christ Iesus vnto mankinde, that whosoever of all mankinde, shall receiue this gift by a true and liuely faith, he shall not perish, but haue everlasting life, which the same Apostle expressly saith, *1. Ioh. 5. 11.* This is the record that God hath giuen to vs eternall life; and this life is in his Sonne: meaning



meaning, that this it is, which God hath witnessed for vs to beleue, which *he that doth not, makes God a lyar*; and shall most iustly be condemned therefore: this then is the first thing in true faith to be considered; that euery Soule to whom God sendeth this message of the Gospel, doe truly beleue and giue credit vnto it to be true, that God hath made grant of Christ to sinners, so that if he accept this grant, he shal be saued. This is that Faith which in Schooles is called Historicall, because it goeth no further then to giue assent and credit to the Storie of that which God speaketh to be true, which one may beleue for another; and therefore this cannot be true iustifying Faith, and this may be in those that know they are bidden to the wedding, yet refuse to come: so that though this be necessarie to true iustifying Faith, yet it is not sufficient: therefore in  
iustify-

The second  
speciall  
worke of  
Faith, is to  
receiue  
Christ offe-  
red vs in  
the Gospel.  
2 Pet. 1. 3.

iustifying Faith there is required another & more speciall worke ; namely, *To receiue Christ, and life in him offered in the Gospel*, which was the second generall point to be considered in the nature of this iustifying Faith : Namely, that beside the assent of the mind and iudgement to the truth of the Gospel, we giue consent with our heart & will, and so willingly and gladly accept Gods gift of Christ, whereby indeed he is become ours, and we his : and so we in him *be made partakers of all things pertaining to life and godli-nesse*, as the Apostle Peter speaketh, where I would haue this specially to be marked, that he saith, this is by the knowledge or acknowledging of him, which I vnderstand to be by true Faith, whereby we know and acknowledge Christ to be ours.

This I the rather obserue, for that I see some honestly minded, herein beguiled, to imagine that

a man may be a true member of Christ, and so be iustified, before he thus actually beleue, and thereby apprehend Christ. I deny not but that some weake in faith may feare that they do not beleue, and that they haue not apprehended Christ, when in deed they haue apprehended him, though they feele it not; who may be discerned partly by there heauines for want of sense of faith, but especially by their loue they beare to God shewed manifold wayes, wherof we shall heare more in the triall of faith.

But that he who neuer apprehended Christ by beleeuing, should ordinarily bee a member of Christ, I cannot see; sure I am, the Scripture constantly speaketh otherwise, as 1. Iob. 1. 12  
*As many as receiued him, to them he gaue power to be the sonnes of God, euen to them that beleue in his name. And to like effect often, that we are all the children of God*  
by

No member of Christ without faith.

Gal. 3. 25.



Gal. 2. 20.

Eph. 3. 17.

*by faith in Christ Iesus. That we live by faith of the Sonne of God. That Christ dwelleth in our hearts by faith.*

In which and the like many, it is evident, that faith is the Instrument whereby wee receive Christ our righteousness and life. And this is the constant opinion of all sound Divines, (so farre as I know.)

Thus then we see that the very nature of faith consisteth in the true acceptation of Christ, proclaimed in the Gospel.

How faith  
is gotten.

Now followeth to be considered how this faith is to be obtained and increased, that so wee may live by it, wherein we have two points to be observed.

2. Points.

1.

1. *First, what is the ground of faith?*

2.

2. *Secondly, how faith is hereon builded.*

But before, this block (at which so many stumble) is to be remooved. That we yet speake  
not

not how a man that hath Faith may know it to be so ( whereof more in his place ) but how one that indeed hath not *apprehended Christ by Faith, may attain unto it.* So that here onely wee seeke the causes which beget this faith, not the effects of Faith, which onely proue we haue it.

Many not discerning this difference, doe much mistake, and being asked what caused them to beleeue, they say, because they haue truly repented, and changed their course of life, which if it proceed not from Faith, is not so much as a sound prooue of Faith, much lesse can it be any cause to draw them to beleeue.

By which mistaking it comes to passe, that such persons building their Faith vpon their life (which is subiect to many changes) can neuer haue sound and stedfast Faith, but a staggering and vncertain opinion at the best. We  
have

Note here  
how we  
know we  
haue Faith,

Causes and  
effects of  
Faith differ-  
ing.

haue need therefore to looke for a more sure ground whereon to build our Faith, which must stand against so many and mightie stormes, wherewith it is so vsually assaulted.

The only  
ground of  
Faith, is  
Gods truth.  
Reason why

The only firme ground of this sauing Faith, is Gods truth, reuealed in his Word, as is plainly taught, *Rom. 10. 17.* So then Faith commeth by hearing, and hearing by the Word of God. And so likewise it is said of the *Ephesians 1. 13.* That they by hearing the Word of Truth, the Gospel of Salvation beleened, which is as manifest to reason, in that there is not any thing in Heauen or in Earth, which can testifie to vs such good will in God to saue vs; but we must haue Gods owne Word to witnesse this vnto vs, and all little enough. It is a matter so incredible, that the holy and iust God, who cannot abide any iniquitie, but will certainly giue to euerie sin his due punishment, yet of his  
owne

Heb. 2. 2.



owne free mercie hath giuen and granted to poore sinners eternal life.

Therefore hath the Lord so often, and so euidently spoken no lesse, that he might thereby moue vs to belecue, as *1 Iohn 5. 11.* expressly affirming. This is that which is testified, *That God hath giuen vs eternall life; and this life is in his Sonne.* For our further confirmation wherein, it is said, *vers. 7* that this is witnessed both by three witnesses in Heauen. The first, *the Father*; the second, *the Word*: that is, *the Son of God, the second person in Trinity*; the third, *the holy Ghost*: which three be one Diuine Nature, and testifie the same things: as also by three witnesses on earth, all which be in euerie true bele cuer, & none else. The first, *the Spirit*; the second, *the Water*; the third, *the Blood*; which agree in one, witnessing the same things: whereby are meant, by the first, our Spirit; by the second,

second, our sanctification; and by the third, our iustification; that in the mouth of so many witnesses, this truth, which of all others is the greatest (yet most hardly received) may stand sure for the consolation of all beleeuers, and conviction of al vnbeleeuers &c.

To which is further added, *Verse 10. He that beleeueth in the Sonne of God, hath the witnesse in himselfe, he that beleeueth not, God hath made him a lyer, because he beleeued not the record which God witnessed of his Sonne.*

The selfe same Word of Life is in fundry other Scriptures published vnto vs, because the Lord knoweth we haue neede to heare of it continually, we are so full of doubting in time of temptation: therefore our Saujour himselfe proclaimeth this glad tydings, *Iohn 3.16. For God so loued the World, that he hath giuen his only begotten Sonne, that whosoever beleeueth in him, should not perish,*

perish, but haue everlasting life: and vers. 17. For God sent not his Sonne into the world to condemne the world, but that the world through him might be saued.

So likewise Ioh. 12. 47. I came not to condemne the world, but to saue the world.

Againe, 1. Ioh. 2. 2. If any man sinne, we haue an aduocate with the Father, Iesus Christ the Iust. ver. 3. And he is the Reconciliation for our sinnes, and not for ours onely, but for the sinnes of the whole world.

And Job. 1. 29. Behold the lambe of God, which taketh away the sins of the world.

So the Apostle saith, 2 Cor. 5. 19. For God was in Christ reconciling the world vnto himselfe, not imputing their sinnes vnto them, and hath committed to vs the Word of reconciliation.

In all which, and many other Scriptures, this is manifest; that God in his word hath made a generall offer of saluation in Christ,  
and



and inuiteth all (to whom hee sendeth his seruants, the Preachers of his Gospel) to come to Christ, that they might be saued, as is plaine in the Parable of the Wedding, *Math. 22. 1.* which is therefore called the Gospell, that is, good newes: because it bringeth forth this glad tydings of *great ioy that shall be to all people,* as the Angels of the Lord tolde the Shepheards at the birth of Christ, *Luke 2. 10.*

Marke 16.  
15.

And this is the same which our Lord Iesus himselfe after he had finished his whole work of mans Redemption here on earth, and was to ascend vp to his Father, to prepare a place for all his members, commanded his Apostles, & so consequently gaue in commission to all their successors, the Preachers of the Gospell, to *proclaime and publish this Gospell to euery creature:* that is, to euery man and woman, that so euery soule, to whom the sound of the Gos-

Gospell should come, might haue sufficient ground whereon to build their faith and be saued, or be made without excuse for neglecting so great salvation, which at the first began to be Preached by the Lord, and afterward was confirmed by vs that heard him, Heb. 2. 3. This then is the onely ground whereon sauing faith is builded.

Namely, this generall pardon proclaimed in the Gospel to poore sinners, which I haue very plentifully proued, for that it is not well considered by many, who faine would belecue, yet being ignorant hereof, doe long time pine away with griefe, for that they see nothing which might make them (being so vile in their owne eyes) so bold as to belecue that there is any such loue in God towards them, as to giue Christ vnto them.

Others more dangerously presume of Gods fauour without a-

Why many  
beleue  
not.



ny such ground whereon they build their perswasion, but onely on the outward change of their life, which often is found deceitfull as was before shewed.

How to  
build faith  
on the  
Word.

Three con-  
siderations.

What is  
said.

Now followeth how a poore sinner (yet void of sauing grace, and finding nothing in himselfe, which may make him bold to belecue) may build vpon this ground, that so he may attaine to true faith, whereunto these three considerations be necessary.

First, *What is said.*

Secondly, *To whom?*

Thirdly, *By whom*, that so he may haue good warrant to beleue that hee shall enioy this mercy offered.

For the former, the poore distressed sinner is to weigh with himselfe, that in this Gospel, and glad tydings of saluation is proclaimed and freely offered forgiuenesse of sinnes through Christ, as is plaine by the Apostle *Paul* his Preaching to them at *Antioch.*



*Antioch, Act. 13. 38. Be it knowne unto you, therefore men and brethren, that through this man is preached unto you forgiveness of sinnes; where, as in all the former Scriptures, and in many others, Christ and all his benefits for our iustification, sanctification, and full glorification is the matter offered, which being that which euerie humbled sinner most desireth, how can it be but welcome newes to heare, that there are such things prepared and offered as he most desireth, which must needs moue him oft to sigh for the same, and say, Oh that I might once haue my part in this vnestimable treasure: but presently comes into his minde his owne vnworthinesse, which driues him as farre backe from all hope, that euer any such as he should haue part therein, wherein many a poore Soule doth remaine a long season, because he cannot see any thing which*

C 2    might

might make him bolde to beleeue, that there is any such benefit prepared for him.

2 To whom

For remedie whereof, he is in the second place deeply to weigh this wonderfull mercie of God, who so freely offers this great benefit of Christ, and all his merites, not to the righteous, but to sinners; yea, to all without exception, to whom the Gospel commeth, as we haue seene in the former Scriptures, where the ground of Faith was laid; And because such as haue most feeling of their sins, are most fearefull, and hardliest brought to beleeue that this is tendered to them: therefore are they more especially called, as appeareth, *Mat. 11. 28.*

Laden with sin be specially called.

*Mat. 28. 18.*

*Heb. 7. 27.*

Where Christ himselfe hauing proclaimed, that all things are deliuered to him of his Father; meaning as eise-where, that all power is giuen to him, whereby he is perfectly able to saue all them that

*come*

*come vnto God by him*, inuiteth all that *labour* and are *heauie laden* to *come vnto him*, promising that he will *ease them*; whereby euerie poore sinner, who feeles his wo-  
full estate, by reason of his sinne, and Gods curse hanging ouer his head for the same, may certainly know that he is the partie whom Christ calleth to come to him, and to whom this benefite of Christ and Saluation in him is freely offered, that so hee may be somewhat more raised vp, to conceiue hope, that hee shall in due time enioy the same; to which end euerie one who faine would belecue, is to consider, that as there is no grace in any, why hee should hope for such fauour at Gods hand; (for Gods mercie in preparing and offering his Sonne a redemption for sinners is altogether free and vnder-  
serued) so on the other side, there is no sinne which ought to hinder any one from receiuing par-

Gods grace  
is free.



A fit comparison.

What must  
moue a sinner  
to come  
to Christ.

don so freely offered vnto him : but rather as the greatnes of the disease should more hasten the sicke to seeke to such a Physition as can cure all diseases, and not keepe backe such as be called to be cured : so no heinousnesse of sin should driue any from coming to Christ ( who is able and willing to cure all that come vnto him ) but rather hasten the poore sinner more speedily to come to Christ, and so much the more, for that Christ shall haue greater glory in pardoning great offenders, and more loue from them being pardoned. As a Physition shall haue more credite in curing great then small diseases. So then the maine thing that must moue & draw a poore sinner to come to Christ to bee eased, is the free mercie of God offering Christ without exception to all that being laden would bee eased, which euerie one must apply to himselfe, that seeing it  
hath

hath so pleased God to send these glad tydings to him, to call him, command, and beseech him to receiue this grace offered: therefore he need not feare, but may boldly beleene and receiue Christ offered to him, as we shall further heare by and by.

For our further helpe, wherein, in the third place it shall be highly needfull, well to weigh who it is that maketh this great offer vnto vs miserable sinners; euen God himselfe, who is both 1. *able*, and 2. *willing*, and 3. *faithfull* to Performe what he promisseth; all which are so manifest that they need no prooffe for the truth of them.

But wee haue neede oft to set them before vs for our vse, to strengthen our faith in making vs more boldly to relye on Christ.

To this end are specified these testimonies of Gods power, mercy, and truth so often repeated in

3.  
Who promisseth.

1. Gods power.



Psal. 78. 19.

Gen. 18. 14

Numb. 11.  
23.

the Scriptures, that wee might haue them euer before vs to vp-hold vs against our doubtings, and feares, whereof our nature is full; for though in generall none will denie but God is Almighty, yet it may appeare in al ages, not onely the wicked, but euen Gods children haue doubted of Gods power, as though he were not able to helpe them, as it is euident in Gods people in the Wildernesse, in their often murmurings through their distrust of Gods power, *Can God furnish a Table in the wildernesse.* For this cause was the Lord so often constrained to oppose his Almighty power against their distrust. As for *Sarabs* laughing, thinking it impossible shee should haue a child, the Lord said to *Abraham*, *Is any thing hard or impossible to God.* And againe to *Moses* obiecing. *Whether all the fish in the Sea should be gathered for food for Israel in the Wildernesse.* The Lord answered



*swered: Is the Lords hand waxed short, thou shalt see whether my words shall come to passe or not.*

The like many, whereby it appears to be a great cause of vnbeleefe, that looking too much vpon the impossibilities, which are apparent to vs, and not opposing to them Gods power, we so despaire of helpe, as is most sensible to be seene in poore afflicted consciences, whose chiefeft feare and doubts are, that their sins are greater then can be forgiven, and they thinke it an impossibility for such as they are to be saued

Who now knowing by Gods owne Word, that Saluation in Christ is freely offered and proclaimed euen to them, though neuer so vilde and vnworthy, and that by God himselfe, who is of all power in *Heauen and Earth to doe whatsoeuer he will*, & to whom nothing is impossible: this may bring the afflicted and despairing

C 5 sinner

One cause  
of vnbeleefe.

Pf. 115.3.  
135.6.  
Ier. 32.17.

Weakest  
Faith.

2. Goodnes  
and mercie  
of God.

sinner at least thus farre as to say then it may be, God will be mercifull vnto me, wherein I doubt not may be found some true faith in apprehending the mercy offered though so weake as cannot be discerned or felt by the beleeu-er himselfe, & this I should take to be the lowest degree of faith.

For the further strengthening whereof, it shall be much auailable for all such as yet feele not their Faith, and for euerie weake beleeu-er, to cast their eyes vpon the wonderful mercie and goodnesse of God, which alone maketh him so loath to cast away any poore sinner, and so willing to saue euen his enemies, and ranke traytours against his high Maiestie. Here if euer, is a fit place for all such Scriptures, as set out Gods mercy to poore sinners the more to perswade them to beleue, as that of *Ezek. 33. 11.* where the Lord sweareth by himselfe; saying, *As I live, saith the*

*the Lord, I haue no pleasure in the death of the wicked, but that the wicked turne from his way & line, turne yee, turne yee from your euill wayes, for why will ye die oh house of Israel. And to like effect is that of Saint Peter, That God is not willing that any should perish, but that all should come to Repentance.*

2. Pet. 3. 9.

Which Scriptures and many the like, are not to be vnderstood of Gods determining will and decree, but of his reuealed and approving will, which he would haue vs to know and belceue, that thereby wee might bee drawne to rest our selues vpon him for saluation; which whosoever (though neuer so great sinner) shall doe, he shall not perish, but haue euerlasting life.

Obserue.

This then is that sure foundation of faith, whercon all that truely belceue doe build: namely, the rich and free mercy of God reuealed in the Gospell, whereby all that shall be saued be drawne

Foundati-  
on of faith.



*Use.*

drawne thankfully to accept this mercy so freely offered to them, being yet starke dead in their sinnes, and voyde of all saving grace; and therefore all they who looking into themselves, & finding nothing to draw them, but all to driue them from hope of life, are often and much to set before them this vnspeakable & vnvaluable mercy of Almighty God as in preparing such a remedie for all our misery; so in making so free a graunt thereof, in the Gospel to all sinners, excepting none. And now more specially in tendring it to them: so that they may boldly accept this mercy in Christ offered to them, and shall not sin but please God therein, that thereby they may be drawn on in a further degree to beleue to finde mercy at Gods hands: wherunto if one thing be added, I see not what can be wanting, to make the sinner bold to lay hold vpon Christ with all his merits  
so

so freely offered to him by God, who is so able and willing to bestowe *Christ* even upon his enemies.

This one thing I meane, is Gods truth and faithfulness in performing with his hand, whatsoever cometh out of his mouth; as *David* and *Salomon* oft professed, which whosoever (as before I spake of Gods power) it is confessed of all, that God is both faithfull and iust in all his promises, yet nothing is more common then in time of tryall to distrust and feare God will not be as good as his word, at least whatsoever is said, wee feare we shall perish; we need not seeke for prooffe heereof, which is so recorded in the liues of the most worthy seruants of God, who are otherwise highly commended for their faith: he that hath any in-sight into himselfe may see too much of this in himselfe, how ready we are to cal in-  
to

3.  
Gods truth



to question Gods truth, when God deferreth the helpe we looked for.

To passe by all others, and to see this in the matter we haue in hand: from whence is it, that so few of those that be truely humbled in the sight of their misery, who know and desire Christ; yea more, who haue heard and in generall beleueed the Gospell, that it is the glad tydings of salvation, that Christ bids all that be heauie laden to come vnto him, and he will ease them? What is the cause, I say, that so few of these, doe so lay hold on Gods word, as to beleue and to rest assured of their salvation by Christ?

Why so  
few hum-  
bled, be-  
leue.

I know no better answer then this, that when it comes to our selues, we cannot beleue God will performe his word to vs; some thing or other will be objected by our vnbeleuing hearts, why we may not beleue.

Against



Against all which wee haue no other Buckler to hold out but Gods truth, as *Ps. 91. 4. His truth shall bee thy Shield and Buckler;* which is such, that hee cannot lye nor deceiue. To this end it is that God is called *the God of Truth*; Christ *the faithfull and true Witnesse*; the holy Ghost *the Spirit of Truth*; the Gospel *the Word of Truth*; that when our faithlesse hearts shal stagger and doubt, whether that shall bee which God hath spoken, we may stay our selues vpon this im-moueable Rocke (*God is faithfull.*) As often it is repeated to strengthen our weake Faith. This then remaineth for the setting of the heart of the weake in Faith.

That so oft as doubts arise concerning his Saluation by Christ, whether God so loue him, that hee hath giuen him his onely begotten Sonne, that hee beleeuing might not perish, but haue

*Ps. 31. 5.*

*Ren. 3. 14.*

*Ioh. 14. 17.*

*Eph. 1. 13.*

*I Cor. 1. 9.*

1 What a  
great sinne  
not to be-  
leeue.

1 Ioh. 5. 10

Ioh. 3. 18.

2 What  
danger.

Most need-  
full to get  
Faith.

hath euerlasting life, he hath no other thing in the world to perswade him but this, that God (who cannot lye) hath said it, and therefore he may and ought to beleue, that Christ and all his benefits are his; wherein the more to moue him, he is to lay before him both what a great sinne it is not to beleue, no lesse then *to make God a lyer*, as the Apostle *Iohn* exprefly speaketh, and also what fearefull punishment it procureth, euen a certain and remedlesse condemnation, as our Sauour himfelfe denounceth.

By these and the like considerations is true faith, both first begotten, and afterwards increased in all those that shall be faued, which I haue more fully laid open, not onely for that it is the most principall matter to be regarded, concerning true fauing Faith; namely, how he that hath it not, may attaine to it.

But

But also, for that it is, if not the least knowne and laboured for, yet least attained vnto. For I haue obserued many very inquisitiue for some marks of faith, who neuer so much as knew any thing which might draw them effectually to belecue.

Many seeke  
for markes  
of faith in  
vaine.

And therefore now to end this point concerning the right and orderly way, whereby an vnbeleuer is brought to true and sauing faith, my aduise is to all that finde their faith weake, and consequently their liues much out of frame, that first they take good heed whereupon they build their faith, and that vpon Gods mercy and truth reuealed in the Gospell, which neuer changing are a sure foundation; and not vpon their owne change which oft is deceitfull, and at best variable, and indeed is only an effect and fruit of Faith, accordingly shewing the strength and weakenesse of our faith, and can  
by

Build faith  
on Gods  
truth.



by no meanes be made any cause thereof.

Thus haue we seene both what this faith is whereby the iust doe liue, and by what meanes it is attained.

Faith is not  
in mans  
power, but  
wrought  
by Gods  
Spirit.

Rom. 21.  
32.

Now least any should gather out of the former, that any man may by his own indeauour, vsing these meanes, attaine to faith; I thinke meet to adde this, that although it be Gods will & commandement to all, to whom hee sendeth his Gospel, that they should beleue and receiue Christ offered vnto them, and therefore it is the dutie of euery one so to doe, and it is their sinne, and shall be their condemnation who doe not thus, as hath beene said in all respects; yet such is the corruption of all man-kinde by *Adams* fall, that not one soule hath either will or power to receiue this grace in Christ offered vnto him. *For God hath shut up all in vbeliefe, that he might haue mercy*

*mercie vpon all, and so many beleeu-  
ed as were ordained to eternal life,  
and Faith is the gift of God, and  
none can come to Christ except the  
Father draw him. Which is wise-  
ly disposed by God, that no man  
might haue cause to glorie in  
himselſe, but that the glorie of  
mans ſaluation may be giuen to  
God. From whence it commeth,  
that beſides this common fauour  
of ſaluation in Chriſt tendred to  
all in the Goſpel; yea, and beſides  
the common gifts of the Spirit  
which many receiue, who neuer  
receiued Chriſt by Faith. As  
knowledge both of mans miſerie  
and the remedie thereof; ſorrow  
for the one, and deſire of the o-  
ther; with ſuch others ( beſides  
theſe I ſay ) God in a ſpeciall  
grace doth giue his holy Spirit  
to all that ſhall bee ſaued, who  
doth inwardly draw and encline  
their hearts to belecue Gods  
free and gracious promiſes, and  
ſo thankfully to accept Chriſt  
offered*

Act. 13. 48.  
Eph. 2. 8.  
Ioh. 6. 44.



offered vnto them, whereby indeed they be truly made partakers of Christ, and all his benefits, and thereby be iustified and sanctified, and shall be fully and euerlastingly glorified.

How it is  
knowne a  
man hath  
this Faith.

And thus is a poore sinner by faith made the child of God, and heire of Glorie. Now before we proceed to our principall intention, to shew how this iustified man may liue by his faith; It shal not be lost labour to shew how this may be knowne of any, that he hath this true Faith, and how euerie true beleeuers may be able to proue that he doth so, this certaine and infallible knowledge in any man that hee hath true Faith, *Riseth ioyntly from the causes and effects thereof*, and not from either apart, as shall be shewed.

Causes of  
Faith.

Vnder the causes I comprehend all that worke of God, whereby he worketh Faith in any, which standeth especially in these three things.

I That



1 That God by his Word and Spirit first enlighteneth the vnderstanding, truly to conceiue the Doctrine of mans miserie, and of his full recouerie by Christ.

1 Inlightning.

2 Secondly, By the same meanes he worketh in his heart, both such sound sorrow for his miserie, and feruent desire after Christ the remedie, that he can neuer be at quiet till he enioy Christ.

2 Mouing the affections.

3 Thirdly, God so manifesteth his loue in freely offering Christ with all his benefits to him a poore sinner, that thereby he drawes him so to giue credite to God therein, that he gladly accepts Christ offered vnto him. These three workes of God, whosoever findeth to haue been wrought in himselfe, hee may thereby know certainly he hath Faith. But without these what change of life soever may be conceiued, there can be no certaintie

3 Drawing to belceue.

certainty of Faith, and therefore I againe aduise, that this bee first and especially looked vnto for our comfort, wherein that none be deceiued with shewes of these in stead of substance, I take these to bee true notes of soundnesse. For the first of inlightning there can be no doubt.

2  
Triall of  
sorrow.

For the second of sorrow, seeing the causes still remaine, namely, corruption and affliction, therefore this sorrow must continue to our liues end, though in a different manner, now mingled with comfort; whereas the former before Faith could haue none.

False sorrow.

Whereas on the other side, the sorrow that quite drieth vp, was neuer sound, as it is to bee seene in many, who being once deeply afflicted, and in great heauinesse for their miserable estate, afterward comming to some comfort, are growne so secure and senselesse, that hauing no  
true

true griefe or remorse for their daily corruptions, content themselves, that they were once cast downe.

Whose lines as they be foule and full of blots, so their ends be oft fearefull, either senselesse or vncomfortable: so dangerous it is, to queuch the spirit in any part.

Againe, for the triall of our desires after Christ, to prooue that they be not sudden flashes, this is a certaine marke of soundnesse; that the more we taste of Christ, the more we couet him. As the Apostle *Peter* exhorteth all that be new borne; *If so be they haue tasted how sweet the Lord is*; and this is that holy hunger after righteousness, to which our Lord *Iesus* promiseth blessednesse which many mistake, for such a desire as going before all faith, hath no promise of blessednesse.

And great reason there is here-  
of why all true beleeuers should  
more

3.  
Triall of  
our desires.

1. Pet. 2. 1,  
2.  
Math. 5. 6.  
Holy hun-  
ger.



more and more thus hunger after Christ, for that whiles wee liue here we receiue but the first fruits onely, and we haue but an earnest penny of that fulnesse we shall haue, and therefore we cannot be fully satisfied with that we haue receiued, but still desire more.

4.  
Triall of  
faith.

Lastly, for the triall of the third worke of God, whereby he worketh faith, that any may know God hath wrought this in him in deed and in truth, and not in conceit and opinion (wherein many be deceiued,) I take this to be most infallible in the weakest of those who may know they beleue, that though intemptations they be driuen from their hold, yet afterward they returne vnto their rest, and finde Gods holy spirit drawing them yet to beleue in God because of his word, which though it be weake, yet it is true faith; and not that wauering which hath no faith in it. As

Difference  
betweene  
weake faith  
and waue-  
ring.

A fit comparison.

As may bee laid open by a plaine comparison for the weaker sort. In a paire of golde weights when they be emptie, either ballance will hang waue-  
ring and not rest on either side: but if a graine be put into one about the other, it will weigh it downe, yet so as the winde or a little iogge may set it vp; but if it be let alone, the graine will weigh it downe and so hold it: so is it betweene weake faith and wauering. When there is any credit giuen, and so any resting on Gods word after temptation, there is true faith; but where there is nothing but hanging in suspense, and vncertaintie, that is wauering, *which cannot looke to obtaine anything*, as the Apostle *Iames* speaketh. Thus by the causes is euery one to try himselfe, whether true faith haue beene wrought in him, which indeede are the more certaine proofes though not so easily seene.

D

Now

*Iames 1. 7.*



Proofes  
from ef-  
fects.

Now follow the proofes taken from the effects and fruits of faith, which be more manifest, but not so certaine, vnlesse it bee also as manifest that they come from faith.

Two chiefe  
effects, ioy  
and loue.

To make this plaine to those for whose sakes I write these (that is, weake beleeuers:) The principall effects of faith be ioy and loue; ioy in the benefit, and loue to God the Author of it. These be such as a man may easily see whether he hath them in him or no. But if any man can say he hath ioy of his saluation, and loues God for it; to say nothing yet of the truth of these, vnlesse he can prooue that these grow out of the tree of Faith; they can no more proue that he hath faith, then fruit growing on the tree can prooue another tree to be good. For wee shall see that both these and many other supposed fruits of faith, are nothing lesse, but are bastard fruits,

Bastard  
fruits.



fruits, and meere naturall affecti-  
ons : I meane such as may be in  
a naturall man not regenerated,  
but only enlightened & wrought  
by such a working of the Spirit  
as may be in a Reprobate : And  
therefore neither these nor any  
other change of life can bee  
proofes of Faith further then  
it is manifest they come from  
Faith.

The ignorance of this decei-  
ueth many who build their Faith  
on these, wheras true fruits grow  
from Faith.

But to come to the triall of  
our Faith by the effects thereof,  
which though they be many,  
yet may be all contained vnder  
this one, of receiuing the Spirit ;  
not as a Stranger to doe some  
worke and so to depart, but as  
an Inhabitant to dwell with vs  
for euer. And therefore this  
is set downe as the vnseparable  
marke of true receiuing Christ,  
which is onely by Faith. This

Dangerous  
errour.

Triall by  
the Spirit.

1 Cor 6.29

1 Ioh. 2.27

1 Ioh. 4. 13

Gal. 4. 6.

Gal. 3. 2.

Act. 10. 44.

Eph. 1. 13.

is manifest in the Epistle of Iohn, Hereby we know that we dwell in him and he in us, because he hath given us of his Spirit : and to like effect in the Galathians ; And because ye are Sonnes, God hath sent forth the Spirit of his Sonne into your hearts, crying, *Abba Father*. Againe in Galathians 3. 2. which is as manifest by all experience : when God vouchsafed effectually to call any to imbrace Christ, he sent immediately vpon them his holy Spirit, which at first was in extraordinarie manner, as in the *Acts*, but afterwards in ordinarie manner, as in the *Ephesians*, where it is said : That they after they beleueed were sealed with that holy Spirit of promise, which is the earnest of our inheritance, untill the redemption of the purchased possession, unto the praise of his glorie. So then euerie one that will prooue that hee hath truely beleueed must bee able to shew that hee is

is thus sealed with the holy Spirit promised to all beleevers.

The Spirit is knowne by his working, which though manifold, yet in this case may well be contained vnder these two ; Ioy, and Loue ( as was before said : ) in regard whereof, this grace of the Spirit is not vnfitly compared to Fire, which hath two properties ; Light, and Heate ; which though they bee vnseparable, so that where Fire is, both these must needs bee, yet they are not both alike sensible ; for oft the heate of Fire may bee felt when no Light can bee seene. So is it with these of Ioy, and Loue, especially in weake beleevers ; who though their Faith bee so couered vnder their corruptions that they cannot oft-times haue such sight thereof, as might breed ioy and comfort in their saluation, yet their loue to God can neuer be so quenched, that

D 3 they

How the Spirit is knowne,

As fire,

Weake beleevers.



they shall feele no heate in it. But if they shall be well tried what hearts they beare to God, it cannot be hid, but they beare a loving affection to him, approving of all that he doth to be well done; yea, though hee should condemne them; being grieued for offending him, and verie desirous to please him. All which and many the like be evident proofes of their true loue to God, whereby they may prooue that there is in them some perswasion of Gods loue towards them, which cannot bee without true Faith; though Faith in it selfe, much lesse the ioy therein cannot be seene. And this I iudge to be the cleereft proofe which a weake beleeuers may haue, that he hath any Faith; which I desire the more may be regarded, for that in my best experience I haue euer found nothing more auailable to comfort a truly afflicted consci-

Best comfort to  
weake consciences.

conscience (that is, one whose heart is oppressed with sorrow, for that seeing his misery, and desiring Christ his onely remedie; yet cannot beleue, at least cannot see he doth beleue.)

To returne then to these effects of Gods Spirit, whereby it is manifest who hath the Spirit of God dwelling in him; Every one must examine his owne heart, what sound ioy and comfort he hath of his saluation by Christ, and what true loue he beareth to God for the same; which two be as the two maine Armes of the tree of Life, from whence doe issue and spring all other branches of a godly life.

From the former, that is, the ioy of Faith, doth grow all comfort in God, that we shall receiue from him in due time and measure all needfull blessings. From loue proceedeth a carefull conscience to yeeld God all cheerefull obedience, both in dutie to-

Ioy.

Loue.



words God and towards our neighbour; in all which whosoever hath no part, he may thereby know that as yet he hath not receiued Gods Spirit; but on the other side, if any man doe finde these in him, and his heart doe not beguile him, he may haue boldnesse, that he is a true living member of Christ.

Many de-  
ceiued.

Mistrust  
yet safe.

Presume.

But for so much as this is too common, that many bee deeply deceiued, on both sides: some, and these the fewer and better sort mistrusting themselves, that these are not in truth in them, and so fearing they haue not truly receiued the spirit, and therefore are none of Christ; when as in deed and in truth they haue both, whose case is good though they see it not, and so remaine vncomfortable.

Others, the greater and worser sort doe flatter themselves, they haue these and such other fruits  
of



of the Spirit, and so haue true Faith in Christ, and Saluation, when indeed they haue none of these in truth, but vain shaddows of them.

It is a matter exceeding needfull, to set downe some plain and infallible markes of soundnesse, whereby euerie one may be able to discerne of his estate, whether he haue rightly receiued the grace of God or no, that hereby the sound-hearted ( though weake and full of doubts ) may be quieted, if not comforted; and the proud Hypocrites and presumptuous professor may be discouered and discomforted; wherein great care is to be had, that the gate be not made too wide to let in the Libertine and loose liuer, or too straight to shut out the poorest and weakest beleuer.

Great care  
needfull.

I One especiall marke of a sound heart I haue obserued ( chiefly in young Christians

Markes of  
soundnesse.

1 Feare of  
being de-  
ceiued,

and weake beleeuers) is a godly ieaiousie of being deceiued with false Faith, ioy, and loue, which maketh them careful to examine themselves, and willing to be tried by others; yea, they be earnest with God to try them, to discover to them the false-hoode or weakenesse of their hearts, that both may be reformed: whereas on the other side, the vnfound heart will not be tried, but as he flatters himselfe all is well, so he takes it verie ill to be suspected by others.

2 Poore in  
Spirit.

2 Another note that the grace we haue receiued is true and not counterfeit, is this; That vpon search, finding that we haue some sorrow for our frailties, and some desires of being cleansed by Christ, and some Faith and hope therein, with some ioy and loue of God for the same; yet we haue withall, such a sight of our pouertie in all of these, as makes vs often mourne for our wants,

wants, and to thinke so meanelly of our selues, that wee highly esteeme the graces of God in others, and for our owne parts desire and labour for nothing more, then to haue all these increased in vs. These and the like be the humble thoughts and desires of those that haue truely tasted of Gods grace.

But they who thinke euery little pricke to bee deepe wounding, or carnall and worldly sorrow to be the true godly sorrow, and their vaine wishes to bee feruent desires, their fantasies to be faith, and so for all the rest of Gods gifts bestowed vpon them; doe dote vpon them, and their happinesse in them, and so liue merrily, casting away all mourning for their manifold corruptions, and be very busie in censuring of others, and aduancing themselves: and now being full doe take their ease, and grow sloathfull in holy exercises (e-  
spe-

Proud dote



(specially in priuate) these I say, and such like, are farre from true regeneration, and might, if they were not blinded, see their estate more dangerous then such as neuer saw the light.

3. Sinceritie,

Rom. 2. 28.

3. A third marke of a true Israelite, such as *Nathaniel* was, in whom was no guile, and bee this, That he is the same inwardly, and in deed, which he is outwardly, and in shew: as the Apostle speaketh of the Jew, and of Circumcision, so may we of a Christian, and of Baptisme; *That it must not be outward onely, and in the flesh, but inward of the heart, in the spirit, not in the letter; whose praise is not of men, but of God.* Whereby appeareth that all such who onely make a faire shew of faith and loue, when in truth these be not in them, these be plaine Hypocrites, so farre from happinesse as they be from sinceritie.

4. Lastly, to end this point,  
great

great euidence may be had, that our profession is sincere and not fained, *from our obedience to Gods Commandements, and that two waies, partly from the matter, partly from the manner.* In either of which we shall see apparant difference betweene the childe of God, and him that is onely in shew.

For the former, the true child of God from his heart hateth all sinne, which he knoweth to be sinne; yea, those sinnes most, which most annoy him, and such as his corrupt nature is most inclinable vnto: and contrarily in his heart desireth to please God in all things, and so in truth laboreth chiefly to yeeld obedience to God in those duties, to which naturally hee is most vnwilling; and so indeede doth mortifie the flesh, when it would most raigne ouer him.

The carnall Protestant on the other side, will euer haue some sinne

4. Obedience in matter and manner.

Hate all sinne,

Carnall cherish sin.



fin so sweet, that he hides it like Sugar candy vnder his tongue, and cannot forgoe it, and hee must bee borne with in such finnes as are most pleasing to his nature; as the proud person in his pride, the voluptuous in his pleasures, the couetous in his sinfull gaine, which shewes that their heart is false, and doe leaue some sinne for by-respects; for did they in truth hate sinne, because it is sinne, and offendeth God, they would hate one as well as another.

Partialitie.

So againe, he that pretendeth conscience in some duties commanded, and wilfully neglecteth others, which he knoweth God requireth of him, and will by no meanes be brought to doe them, his heart is vnfound, respecting more his owne ease, gaine, and credit, then Gods honour or fauour towards him. As for example, he that will not forgiue an offence, or debt, and

will



will not shew mercie, and relieue by giuing and lending, when he knoweth he ought. And so for the first Table, he that wilfully neglects holy exercises of Religion by himselfe, and with his Family, which he confesseth he should vse, and will not sanctifie the Sabbath which God commands; These men and the like, can haue no sound prooffe or comfort, that they be truly regenerated.

In all which I would not be vnderstood of frailtie in neglecting the good command, or doing the euill forbidden, both which doe fall into Gods true children, *whose will is present* to doe the will of God, though through the strength of corruption, and weakenesse of Grace, they much faile in either of these. But I speake of such as *set their hearts to sinne*, as in the *Psalme*, and their hearts rise against such duties, so that they will

Frailtie.

Rom. 7. 18.

Ps. 66. 13.  
Presumptuous,

will not (as they say) be held vnder such flauerie; these be hollow-hearted Hypocrites, what shew soeuer they make to the contrarie in any case notwithstanding.

Manner of  
obedience,

5 Now for the other propertie of true obedience concerning the right manner thereof, this is the care of those who make conscience to please God, that they content not themselves with the deed done (as to heare Gods Word, to pray, to giue almes, and the like) but they endeavour to doe all these in such a holy manner (especially for the inward affection) as God requireth; and therefore be as much humbled for their defects this way, as if they had not done these duties at all; whereas the hollow-hearted Hypocrite, so contenteth himselfe, yea, boasteth of the outward deed done, that hee thinkes himselfe wronged, if he be not approoued of God, and  
com-

Hypocrite.

commended of men. Witnesse these, and such other voyces of theirs to God : *Why haue we fasted, and thou seest not ? wherefore haue wee afflicted our soules, and thou takest no knowledge ? And againe, I fast twice in the weeke, I giue tythes to all that I possesse. Take Saul for example, saying ; I haue performed the Commandements of the Lord.*

Esay 58. 3.

Luk 18.12.

Saul.  
1. Sam. 15.  
13.

In which it is manifest, they looke onely ro the outward worke, and *so wash onely the outside of the cup*, but neuer looke to the heart, and in what manner they performe these and all other holy duties.

Mat. 23. 25.

Thus haue wee seene some speciall markes, whereby euery man who taketh vpon him the name and profession of a Christian, may try himselfe, & know whether his heart bee vpright, and his conuersion sound, without which there can bee no true comfort. But hee that findeth these



these markes of Christs sheepe vpon him (though not so cleerely as some others may) hee may haue boldnesse before God, and assure himselfe that hee hath rightly receiued the grace of Gods Spirit.

So then to conclude this point, how any man may certainly know by the causes and effects soundly wrought in him, that he hath true faith, and thereby is a true member of Christ, and so the childe of God, and heire of life euerlasting.

Not a  
place, but a  
whole  
worke,

I desire euery one wisely to lay all together, and to raise vp their iudgement of their estate, not vpon a piece or part thereof, but on the whole worke ioyned together, which is onely auailable to proue any to be a house or Temple for the Holy Ghost to dwell in.

This I adde for their sakes who dangerously hazzard their hope of happinesse vpon some  
one

one of these workes of Gods Spirit, or more, which may be in those that perish, who haue many of these. (I say not in a sanctified manner, but in a common sort, as hath beene shewed already,) whereas this among all, is one infallible marke of Gods regenerating and sanctifying Spirit, that where he beginneth, he perfecteth his worke; whom he vniteth to Christ by Faith, he quickneth and purgeth: so that Faith without fruits is a dead stocke, and all fruits not growing out of Faith, are but as wilde and bitter Grapes, vnacceptable to God, and vnprofitable to man.

Having hitherto shewed what true Faith is, how it is wrought, and how any man may know, that this is truly wrought in him by Gods Spirit.

Now it followes to consider, how he that indeed hath this precious Faith may liue thereby; which

Faith and  
fruits ioy-  
ned,

How to liue  
by Faith.



which is the principall matter by me in this Treatise intended. For the better vnderstanding & practise whereof we are wisely to weigh these two things.

First thing, *What is to liue by Faith.*

Secondly, *How this is attained.*

To liue by  
Faith, what

For the former, to liue by Faith, is this; That God hauing made promise of good things, more then wee could aske or thinke, that no good thing shall be wanting, & whatsoeuer cometh, shall be for our good. We are so to beleue, that we therby be as well satisfied when we haue no meanes of helpe, as if we had all that our hearts could desire: which is to bee seene both in Earthly and Spirituall matters. As for example; If a man should fall into any grieuous calamitie, as into a dangerous disease, and should see no way of helpe, yet if hee beleue that God will surely helpe

In earthly.



helpe him one way or other; this will make him so to rest contented and comforted, as if he had all present helpe that could bee deuised.

So for Spirituall; If any should fall into sin, so as he had no hope of pardon and amendment, yet then to belecue, so as he had vpon Gods promise for both, and so to be comforted, this is to liue by Faith.

The practise of both is plaine in Scripture, and in the liues of Gods faithfull Seruants. Notable is that of *Abraham*, whereof *Genesis*, which the Apostle cyting, *Rom. 4. 18.* affirmeth, *that he aboue hope beleued in hope, that he might become the Father of many Nations, according to that which was spoken so shall thy Seed be.* Wherin it is euident, that *Abraham* seeing no possibility in natural reason, that he being so olde, and his wife not onely barren from her youth, but now past child-bearing,

In Spiritual

Verse 19

20

21

ring should haue a sonne; yet he, as it is said, *Not weake in Faith, considered not his owne body now dead, when he was about an hundred yeers old, neither yet the deadnesse of Sarahs wombe, staggered not at the promise of God through unbeliefe, but was strong in Faith, and gaue glory to God, & being fully perswaded, that what he had promised, he was also able to performe.* The selfe-same is to be scene in that honourable companie of those worthy Seruants of God in all ages, from the beginning of the world to that day, mentioned, *Hebr. 11.* who all are brought in a Cloud of witnesss, testifying this truth, that, *The iust shall liue by Faith.*

In all which may appeare, that in whatsoeuer estate or straight they were brought into, yet they so liued by Faith, that nothing could dismay them, much lesse ouerthrowe them. By whose example we might

might learne, if that wee would make the right vse hereof, that what condition soeuer should befall vs, that wee might so rest on Gods word and promise for all helpe needfull, that in gratest conflicts we should bee *more then Conquerours*, as the Apostle speaketh. What a blessed estate this were, it is not hard to shew, whereof wee may see more, when we haue better learned how to attaine hereunto, thus to liue by faith, which was the second thing in this poynt propounded.

Rom. 8. 37.

A blessed state.

For the attaining whereof, these two things are carefully to be performed.

How to  
attaine to  
liue by  
faith.

First, *To call to mind Gods promises.*

Secondly, *To apply them.*

For the former, in all time of need, (that is, whensoever God shall bring vs into any straight that we see not any way of escaping, or meanes for our reliefe,  
in



in such sort that wee begin to sinke into many feares and vexations of minde) then to enquire, if there be any good word of the Lord spoken for our comfort; that so calling it to minde, wee might raise thereout such hope of helpe in due time, as may quiet and content vs till we do enioy in effect that which before we did expect.

Ground of  
faith.

Page 20.

Continu-  
ance.

This doe I take to bee the ground of all our faith whereby we liue, be maintained, and vpheld in all our trials. As was before more fully layd out when I shewed the way how any doe at the first attaine to saving faith; which is no other here intended, for the daily increase of faith, that we may liue thereby, but the continuance of the same meanes, namely, to call to minde and to lay before vs, Gods gracious promises made to comfort his people in all their necessities, that thereby we

wee might bee comforted and quieted in all the tempests of our unruly thoughts and distempered affections, patiently to waite on God for his helpe, which shall not bee wanting in that time, sort, and measure, which he seeth most meet.

This being then the ground of our faith, whereby we liue: namely, Gods promises, which are as so many Legacies bequeathed vs by our heauenly Father, and by his Sonne Iesus Christ in his last Will and Testament, what can bee more behoouefull for vs then to search this Will and Testament for all such Legacies as may concerne vs? and seeing they bee many, some way or other to get into our mindes and memories, at the least, the most principall of these, that we may haue them in a readinesse for our vse in all occasions to minister so good comfort, as if wee had the best helpe present

Promises  
be Lega-  
cies.

To gather  
promises.

E

we



Gaine  
great.

wee could deuise and desire. What will bee the gaine of this practise, I had rather bee found by prooffe, then heare by report, and so I hope we shall doe when we shall be more particularly directed, to put this instruction in practise. But yet before hand for encouragment, thus much will I say, and no more then shall bee found true, That he who shall but endeaour in any truth to practise this which heere is taught, shall finde his whole profession (what euer his condition shall be of prosperitie or aduersitie) more easie, and more comfortable.

How to gather  
promises.

And therefore to vtter my thoughts more plainly, (if may be) I aduise all that be weake of memory, and not so exercised in the Scriptures (as some are) that they can readily vpon euery occasion call to mind such promises of God, as bee then most fit for there vse; that such, I say, if



if they can write, would collect and gather out of the holy Scriptures, such speciall promises as they shall conceiue may most concerne them, and be fittest to strengthen their faith as neede shall require.

For such as be not able fitly thus to relieue themselves, my next labour shall bee to gather some speciall promises, such as I conceiue bee of most vse in our ordinary affaires and course of life, and referre them to their places, that they may more readily be runne vnto, vpon all occasions.

And likewise I will shew how these may be applied to our seuerall necessities, for the strengthening of our faith, that so we may liue thereby, and finde sufficient contentment in God, when all other helpes faile. All which we shall hereafter more see in their place.

But now to proceede with

E 2

that

I will helpe  
the weake.

<sup>I</sup>  
To call to  
mind pro-  
mises.  
Pf. 85, 8.

2 How to  
apply these  
promises to  
our selues.

that I haue in hand, to shewe how this vnualueable benefit of liuing by Faith may bee attained.

I The first thing required hereunto, I haue shewed, is to vse the Prophets words, *I will heare what God the Lord will speake; for he will speake peace vnto his people, and to his Saints, &c.* That is, to call to minde, what comfortable promises God hath made to his Children, in such case or condition as wee be in, that thereon wee may build our Faith, and liue thereby. To which end, this in the next place is to be performed, that we may attaine to this grace to liue by our Faith: namely, *That we wisely apply these promises, both to our persons, that wee bee the true heires of them: and to our present condition, that it is such as God hath specially made his promise vnto, if the promise bee speciall.*

For

For wee shall see there bee generall promises, which all may and ought to apply to themselves.

Now for the better practise of this dutie, that we may so apply Gods promises to our selves, that we may thereby haue our Faith encreased, and wee liue thereby, *we are to use meditation and prayer*; and that not slightly in common manner, or seldome, but often and earnestly, with wisdom and conscience; and all little enough, so to keepe our Faith aliue, that it alone may vphold vs, when nothing else can.

Vnder this Meditation I containe such a consideration of Gods promises, as may leade vs to see, what his good will and pleasure is, what a Fatherly care of our welfare he hath, and not onely how able, but how willing also he is to helpe vs. And lest we should be dismayed, first

Meanes of application be Meditation and Prayer.

Meditation.



Gods fa-  
uour is free.

by our vnworthinesse, we are to consider, that all Gods fauour is free, procured by none, but that he *shewes mercy for his owne names sake*, which is oft so said, and alwaies vnderstood.

Gen. 21. 12

Or secondly, for that some of those his promises are made to certaine speciall men, as *Abraham, Dauid, Paul*, and the like, and not belonging to vs, we are to remember, that whatsoeuer God promiseth to any one of his children, not in any speciall or proper respect, onely concerning such a person, and for such a time, as the promise to *Abraham*, that in *Isacke* should his seede be called, and many other like promises which properly belonged to them only, to whom they were made.

A particu-  
lar may be  
to all.

But whatsoeuer God promiseth, though particularly to one, yet in no speciall respect, but as a common fauour belonging to all Gods children.

That

That promise euery childe of God may and ought to apply to himselfe, as if it had beene spoken by God to him in particular.

An euident prooffe hereof wee haue in that promise made to *Ioshua*, *That God would neuer leaue him, nor forsake him*, which the Author to the *Hebrewes* 13. 5. is bolde to applie to those to whom he writ, exhorting them that their conuersation bee without couetousnesse, and to be content with such things as they had, and that vpon this reason, *Seeing God had promised that hee would not leaue them nor forsake them*: where wee see hee applieth to all the faithfull that promise, which was particularly made to *Ioshua*. So are wee to doe with all the promises made to any of the faithfull wherein wee see no speciall limitation, that it cannot belong to any other. For further warrant hereof this may serue, that

*Iosh. 1. 5.*



Rom. 15. 4.

the Apostle telleth vs, *Whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might haue hope.* And more specially seeing all the promises are yea and Amen in Christ: that is, they be all set out in Christ, to be offered and bestowed in a constant and vnchangeable manner, (as a learned man well expoundeth this place.) So that hee that hath Christ, hath an interest and right vnto all the promises of this life, and that to come. As the Apostle speaketh of godlinesse, which is the daughter of faith, and cannot bee without faith, more then a child without a mother. Therefore euery faithful soule (who cannot but bee godly) may assure himselfe to be true heire to all the promises which God hath made to his children in Christ; and so farre may boldly apply them all to him.

2. Cor. 1. 20

Beza.

1. Tim. 4. 8.

Euery be-  
leeuer is  
heire to  
Christ.



himselfe, as if they were personally made to him. And so much for the former part of the application of the promises to every one his owne person.

Now for the second, how to apply them yet more neerely to our present state and condition whatsoever, seeing the Lord hath yeelded so much to our weakness, as not onely in generall to make out his promises to all his Children, but to descend particularly to our severall estates and necessities, bodily and spirituall; that in what condition soever we be, and whatsoever worke of his we shall undertake, he hath made promises to his Children, *To be with them, to succour and support them, that no evil shall hurt them, no good thing shall be wanting, and whatsoever doth come, shall be for their good.* Seeing God, I say, doth oft more specially intaile his promises; that is, bequeath them to such and such

2 How to apply the promises in particular.

Ps. 91. 15.  
10. 84. 11.  
Rom. 8. 28.

persons, as to the *humble*, to the *mecke*, to the *hungry*, to the *afflicted*, to the *fatherlesse*, *widdow*, and the like many; and so likewise to our *prayers*, *hearing* of his word, and *all other holy exercises*, yea to *all obedience* to any of his Commandements.

Wisely  
weigh our  
condition.

This shall bee our wisdom, and is our dutie more specially to weigh how these belong vnto vs; and finding our selues so qualified, and in such condition as the Lord made his promise vnto: we may then much more confidently apply his promise to vs in such estate, that so wee may more comfortably beleue and looke for his helpe all-sufficient, and in due season. Which what quiet it will bring to any in distresse, cannot be hid, or doubted of. And this is that which I haue conceived to the right way of application of Gods promises by this Meditating & wise considering of them;

that



that so wee may haue our vse of them.

But yet all this is not sufficient, in regard of our great frailtie, who be not onely blind, not able to search and see these promises, and forgetfull as the *Hebrewes* were, *chap. 12.5.* of whom he sayth, *They had forgotten the consolations.* But wee are as the two disciples, whereof *Luke 24. 25.* *Slow of heart to beleene what God promiseth to vs.* Neither indeed can wee beleene first or last, more then God by his Spirit shall worke in vs, as both by Scripture and daily experience is to be seene, how exceeding full of doubts wee are, when wee can see no meanes to put vs in hope of helpe, but doe pitifully sinke downe in despaire.

In regard whereof our onely refuge isto flie to God, and to plie him with feruent prayer, that he would by his Spirit both reueale vnto vs what bee those preci-

Our frailtie.

None can come but drawne.

2. Meanes of applying the promises, is Prayer.



precious promises which hee hath made vnto his people in his holy Word, and likewise giue vnto vs wisdom rightly to iudge of them, and fitly to apply them vnto our selues in euery estate wee shall be in: yea, and aboue all, to mooue our hearts so to belecue them, that wee may thereupon assure our selues of all needfull helpe in due time; seeing God all-sufficient and faithfull, hath promised it; and so with comfort and patience waite for the accomplishment thereof. Which seeing it is so weakely attained, euen by those that haue receiued some true and sauing grace, as euery one that will well weigh his owne practise, may easily see: It sheweth full well, that this dutie is not sufficiently performed. I make no doubt but these of whom I speake, doe constantly call vpon God, and therein doe vsually pray for faith, which as I  
must

must needs approue and hope that it is not without his fruit: so I desire in this case a further matter, that they who would liue by faith, doe so consider of the great benefit attained hereby, and dammage by the want hereof, that they may make it that one thing which they doe begge of God; and therefore especially in case of necessitie be so importunate with God for this grace, as to giue him no rest till he fulfill their desire.

Wee must  
bee feruent  
in Prayer.

Thus if any shall ioyne these two, feruent Prayers, and diligent Meditation on Gods promises, I nothing doubt, but dare from the Lords owne mouth assure him that hee is the man who shall stand, when others fall, *and shall sing for ioy of heart, when others shall cry for sorrow of heart.*

For to these (if to any) may that promise, *Esay 65. 13.* be applied, and to whom else may that agree:



Math. 7. 7.

Psa. 125. 1.

Gaine of  
living by  
faith.Forewar-  
ning.

agree : *Aske and ye shall receive, seeke and yee shall finde, knocke and it shall bee opened unto you? So that he who thus trusteth in the Lord, shall be as mount Sion, which shall neuer be moued.* Yea more, before I conclude this point which I haue vndertaken, concerning living by faith, this will I adde, what I conceiue will bee thee exceeding gaine hereof; which I haue once or twice before generally mentioned, but reserued more particularly to this place to lay open, to this end, that they who desire to enioy these sweet comforts, may be willing to vse the meanes prescribed, for the attaining thereunto.

Wherein vpon some tryall, I will forewarne of this danger, which will hardly be auoided without great care. that though the labour to liue by Faith be neither tedious nor vnpleasant, much lesse so grieuous as cannot



not be endured: yet our corrupt nature will not easily bee brought to vndertake it, and more hardly be held with any constancie to continue it; Whereby it will come to passe, that few will finde the fruit hereof promised; which I obserue comesto passe by a speciall policie of Sathan, who (knowing that all our strength to resist him lyeth in Christ: and all the helpe wee haue from Christ is principally by faith) doth therefore in speciall, labour by all meanes to hinder our growth in faith, that so heemay more easily ouercome vs. Wherefore weare exhorted, 1. *Pet. 5 9. To resist the Deuill stedfast in faith.* And our care must be to *strine for the maintenance of the faith which was once giuen to the Saints;* As the Apostle *Iude* exhorteth. And *aboue all to take vs to the shield of faith, that we may quench all the fiery Darts of the Deuill;* That

Few labour  
for this, or  
attaine to  
it.

Wee must  
resist Sa-  
than,

Iud. vers. 3.  
Eph. 6. 16.

That is, those dreadfull terrours of an afflicted conscience arising from sense of Gods wrath hanging ouer vs, which as venomed Darts lye burning in the Flesh, so these doe torment mens consciences.

Commodities by faith

The more to mooue vs to bee specially carefull herein, let vs well weigh what bee the vnualluable commodities hereon ensuing, that we may to our comfort enjoy the same. In thinking of these, me thinkes I might make a like answere, to this question, What is the benefit of liuing by Faith, to that which the Apostle made : *What is the profit of Circumcision? Much euerie way.*

Rom. 3. 1, 2

For to say the truth, there is no good thing which God hath prepared for the Sonnes of Men, or promised to any of his Children, or they may euer looke for and enjoy, which can any other way be obtained but by Faith. As the Scripture plentifully sheweth

sheweth, especially in that worthy Chapter, *Heb. 11.* where it is further said, *vers. 2. That by faith the Elders obtained a good report*; Which I vnderstand thus. That neuer was nor can be done any act, which is worthy true praise, but by faith. For as it must needs be sinfull that is not done of faith, and cannot please God; so where true faith is, (according to the measure of it,) it carries aboue all strength of nature to such admirable effects, as doe euidently shew the power of God to be present, and chiefe agent therein. As may well be concluded out of that which the Apostle prayeth for the *Ephesians*; *That they might know what is the exceeding greatnesse of Gods power in vs that beleue*; which we see, admirably extolleth the excellencie of Faith. Now therefore not to rest in generall, but to lay open some part of these great treasures, which are enioy-  
ed

No worthy  
act but by  
Faith.

*Eph. I. 19.*



Master Rogers  
seauen  
Treatises.

ed by Faith: I might content my selfe to referre such as desire to behold, and attaine the same, to that excellent Treatise of the Priuiledges which belong to e- uery true Christian, set out by Master Rogers (which I could wish were better regarded,) wherein is fully laid out, what speciall fauours, and benefites God hath prouided for his children, both in this life, in all the seuerall estates thereof: and in the life to come; all which being the free gift of God, and Legacies bequeathed to vs in Christ, are receiued of vs onely by Faith: and are so many strong motives to stirre vp all to stand fast in the faith, and by all good meanes to maintaine the same. But seeing that many haue not the Booke, and others want leisure or delight to reade such large Treatises: I will draw out some of the principall, which shall bee sufficient to perswade

vs,

vs, to spare no paines, whereby we may be made partakers of so great benefits. Wherein let this be first: That whereas they be exceeding few who attaine to that blessed estate, set downe, *Rom. 5.1,2,3,4,5.* yet they that be iustified by faith doe enioy them all.

As first, *To haue peace towards God:* That is, whereas every soule by nature is the childe of wrath, and so at mortall warre with God, being a seruant of sin and Sathan, Gods sworne enemy: and therefore vtterly out of Gods fauour, and subiect to his fearefull indignation: Now for such an one to bee released from his trespasse and punishment; and to be so reconciled to God through our Lord Iesus Christ, that there is an euerlasting peace concluded betweene God and him, that there shall neuer be any more variance, or displeasure; this cannot be thought

1. Benefite of faith, is peace,

2 To be  
admitted  
into high  
favour to  
be Sonnes.

though a small benefit. And if it were betweene a Rebelle and his Prince, it would bee redeemed with a great price. This is much, yet behold more; For as it is a farre higher fauour, for a Traytour not onely to be pardoned, and freed from the Kings displeasure, and so fully reconciled: but to bee taken into speciall grace, and made one, whom the King singularly loueth, and maketh of his priuie Councell, and taketh great delight in, so that he may haue free accessse into the Kings presence, and to whom the King can denie nothing: In a word, to bee aduanced as *Ioseph* in *Pharaohs* Court, or *Mordecai* in *Akashuerus* Court, so to be taken into like fauour with God: yea more, of an Enemie to bee made a Sonne, and heyre; yea, coe-heyre with Christ: This is so high a fauour, as more cannot bee conceiued. Yet this is that which is here added



ded to the former; That we who be iustified by Faith, by *Christ* haue accessse through Faith vnto this grace wherein wee stand.

Rom. 5. 2.

Which I thus vnderstand (as I said) that wee be not onely fully and freely discharged from all Gods displeasure iustly conceiued for our sin, & so a full peace made betweene God and vs; but hereby also we be aduanced to that high dignitie to be the Sons of God, as it is called, *Ioh. 1. 12.* Which is that grace wherein we now stand.

Rom. 5. 2.

By meanes whereof wee may boldly cry *Abba Father*, and haue free accessse to come into his presence to aske what we will, with assurance it shall be done vnto vs, as *Christ* himselfe promiseth, *Iohn 15 7.* And from hence doe flow all other blessings, as fruits and effects of this grace and fauour, into which we be admitted.

Ioh. 16. 23, 24.

Among which, one principall followes in this Scripture,

3 Ioy of Salvation.

*That*

Rom. 5. 2.

*That we reioyce in the hope of the glory of God.* That is, how contemptible soeuer our state be in this world, (which vsually is bad enough) yet we haue hope of such a glorious estate to come with God in his kingdome, as doth make vs not onely inwardly to reioyce; but openly to expresse it in word and deede.

In word, when in a heauenly manner wee doe boast as it were of our honours which wee shall haue with God, when wee shall be receiued into his kingdome: as we reade *Paul* did oft, *2. Tim. 4. 7, 8.*

Rom. 8. 18.

38.

Phil. 3. 8, 9,

10.

2. Cor. 4. 17

In deede, when wee openly shew, that on the one side wee are content to forgoe these transitory preferments, which the worldlings so magnifie, that they sell heauen for them. A worthy patterne whereof was *Moses*, Heb. 11. 24. *That hee when he was come to yeares, refused to bee called the sonne of Pharaohs*

25.

26.

raohs

raohs daughter; chusing rather to suffer affliction with the people of God, then to enioy the pleasures of sinne for aseason: esteeming the reproch of Christ greater riches, then the treasures of Egypt; For he had respect to the recompence of reward. And on the other side, when wee are willing to doe as our Lord and Master Christ did, Who for the ioy that was set before him, endured the Crosse, and despised the shame, and is set downe at the right hand of the throne of God, So when wee shall be willing to suffer with Christ, that wee may raignewith him, and shall count that the sufferings of this present time are not worthy to bee compared with the glory that shall bee revealed, then doe wee truly glory in the hope of the glory of God; and (to say the truth) as none can doe these, but such as haue hope of this glory, so hee that hath this hope, cannot but count all dounge for Christ

Heb. 12. 2.

Rom. 8. 18.



Faithfull  
haue a  
glimpse of  
the glory  
to come.

Math. 17. 1.

2. Pet. 1. 17

Phil. 2. 21.

Eph. 5. 27.

1. Iohn 3.

2. Theff. 1.

10.

Reu. 3. 21.

To be one  
with Christ

Ioh. 17. 21.

Christ, and to be glorified with him : for howsoeuer it bee most true of this glory, that it is such as eye hath not seene, eare hath not heard, neither can it enter into the heart of man to conceiue of the excellencie of this glory, yet God hath giuen to his beloued such a glimpse of it, as *Peter, Iames, and Iohn*, had in the Mount of Christs glory. That they doe conceiue *their vilde bodies shall be changed and made like to the glorious body of Christ*. Their soules shall be cleansed from all spottes, and cloathed with the perfect righteousness of Christ, and both in soule and bodie to be like vnto Christ, and so glorified with him; that he shall be glorified in them, and they with him sit in his throne : yea, more and aboue all that can be vttered, that they shall haue such vnion with Christ, as shall bring them to be one with God the Father, as Christ and his Father are one; Which

Which is that which our Saviour himselfe prayed vnto his Father. All which so farre exceeding the short reach of our weake capacitie, we may see cause sufficient, why they who are assured by faith, they shall certainly and fully enioy this glory, when they *lay downe this earthly tabernacle*, As the Apostle 2. Cor. 5. 1. expressly affirmeth, why they, I say, doe thus reioyce and glory in this glory of God. How great a benefit this is, though it cannot be valued, yet every one who hath his senses exercised, to discern both good and euill may easily see, that it is such and so great, as nothing to bee desired may be compared with it. And therefore there is cause enough to drawe all that know it, to spare no cost or paines for the attaining to it.

In the next words, the Apostle yet not satisfied in setting out  
F the

Rom. 5. 3.



Glory in  
afflictions.

Reioycing  
in afflictions.

the singular benefits which are enioyed by this life of faith, addeth this, as a great enlargement of the former, That the beleeuer doth *not onely so*, Thar is, in a holy manner, *Glory in the hope of Gods glory; but we glory also in tribulation, knowing that tribulation worketh patience, v. 4. and patience experience, and experience hope, v. 5. and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the holy Ghost, which is given to vs,* wherein he intendeth that such is the power of faith where it is liuing, that it so quieteth and comforteth Gods children in their meanest condition, that they not onely reioice in the hope of that great glory to come (which is the best part of their estate:) but (which is much more admirable) that they find matter of outward reioycing in the worst part, that is, in tribulations, and afflictions, of what kinde soeuer; which is

no



no more then God requires by his Apostle James 1.2. *My brethren count it all ioy, when you fall into diuers temptations, knowing that the triall of your faith worketh patience, &c.* Whereof wee haue the Apostle Paul, 2 Corint 12.10. a worthy example, who saith of himselfe, *Therefore I take pleasure in infirmities, in reproches, in necessities, in persecutions, in distresses for Christ his sake.* Which if it shall be well considered, how vnwelcome these bee to the naturall man, and nip the heart of all his comforts and reioycings; it will be counted a singular benefit in all of these to be more then conquerours, as the Apostle saith, Rom. 8. 37. that is, not onely to ouercome these with Faith and patience, but to glorie in them and reioyce, that wee are counted worthy to suffer shame for his Name. And whereas the Naturall man doth for these especially shunne true Religion,

Act. 5. 41.

Carnall  
shun the  
Crosse.

and the sincere profession thereof, which vsually brings the Crosse, and manifold troubles; What a singular comfort is this that Gods Childe may assure himselfe, these afflictions (how many and great soeuer) yet they shall be so farre from hurting him, that they shall all turne to his good many wayes? And therefore that he hath iust matter of ioy and thankes, though not for the paine and griefe, which bee bitter, but for the gaine which is sweet, as *Hebr.* 12. 11.

Tribulatio  
bringeth  
patience.

Because this is not readily received, the Apostle in this Scripture, *Rom.* 5. 3. &c. doth vnder- take, to giue sufficient reason hereof; namely this, That the true beleeuers doth know that tribulation worketh patience, and patience experience, and experience hope, &c. In all which he setteth forth certaine speciall Fruits, which Gods Children reape

reape by afflictions : Namely these, That whereas we all are by nature like vntamed Heiffers neuer accustomed to the yoke, who by bearing the yoke be made gentle and willing to put their necks vnder the yoke, and quietly to beare it; so Gods children being not acquainted with afflictions, be much disquieted therewith at first : but afterwards being more exercised with fundry tribulations, grow more acquainted, and become more willing to beare them, and quietly to endure them, which alone is true patience : not to be furious or senselesse, but meeke-ly to abide vnder Gods hand, and so to *bold their peace, because God ( who cannot erre ) hath done it.* The worth of this may herein be seene, in that so fewe haue well learned this Christian patience.

From hence ariseth another speciall fruit; namely, experience.

F 3

That

Ps. 39. 9.

Patience  
brings ex-  
perience.



That as Mariners at the first going to sea, seeing the great waues and tolsing of the Ship, looke still to bee swallowed vp and to perish; but afterward by enduring many of these stormes growe to such experience of Gods power in preserving them, that they doe not so feare perishing as before, but cheerefully endure them: Euen so the faithfull, howsoever at the first they begin to bee dismaied with the manifold troubles they meet withall, corruptions within, and afflictions without, (reproches and iniuries by men of the world not the least,) yet afterwards by patient enduring of these, they finde by prooffe, that God hath made them able to beare them, and graciously deliuered them. Whereby they grow to bee as trained Souldiers, better exercised both to beare and profit by them; and so to wait for a good end and issue out of them, which

which is the next benefite here mentioned: namely, hope, whereof it is said; *Experience worketh hope*; whereby is meant, that as in all kinde of difficulties, men hauing often found helpe and release, doe gather thereout hope of like assistance for time to come; Euen so likewise the often prooffe and experience which the faithfull haue of Gods mighty power, and readie helpe in all their trials and troubles, both preserving them vnder their heauy burthens, and in due time and measure easing them, and in the end fully releasing them: The experience hereof (I say) makes them hope and looke for like helpe hereafter in time of neede. What sweet ease and refreshing this brings to a weary heart, may be seene by that common and true prouerbe: *If it were not for hope, the heart would breake.*

Experience  
bringeth  
hope.

And to goe no further, the



Verse 5.  
Hope  
makes not  
ashamed.

Iob 13.15.  
Eph. 6.17.  
1. Thel. 5. 8

next words makes it manifest: Where it is said, *Hope maketh not ashamed.* That is, when wee bee sore distressed, and see no apparent meanes of escaping or deliverance, naturally wee begin to faint; and to bee confounded in our selues, and so driuen to hide our heads for shame, as not able to abide the reprochfull speeches, which vsually passe vpon men so cast downe. A cleere prooffe whereof we haue in *Iobs* case. Then if there be any true hope grounded on Gods faithfull promise of helpe in due time, which is imbraced by faith; then I say, shall we be able to hold vp our heads, and say with faithfull *Iob*, *though bee kill me, yet will I trust in him.* For which cause this grace of hope is fitly compared to an Helmet, wherewith a man armed dares boldly hold vp his head, and looke his enemy in the face.

This is the benefit which the  
be.



beleever hath in all extremities, which no other can enioy. For they if they be not senselesse, either struggle like a wild beast in the Net, or sinke downe in despair without any comfort.

If this be so, let it be then acknowledged to be no common blessing to liue by Faith; which besides many others, brings such patience, experience, hope, and confidence in all our troubles. The true cause of all which the Apostle here layeth downe to be this: *Because the loue of God is shed abroad in their hearts by the holy Ghost which is giuen to vs;* meaning, That as the loue of a Friend, is best tried and seene in greatest need: so Gods loue vnto his Children is most manifest in their greatest tribulations.

For whereas at other times God giues to his, some sweet tastes of his fatherly loue, *In all their troubles he is so troubled,*

Great blessing to liue by Faith,

Cause of all

Rom. 5. 5.

Esa. 63. 9.

and his bowels so mooued, that like a tender mother, hee as it were dandles them in his lappe, and speakes so kindly to them; yea, not onely bemones them, but helps them euerie way as need requires; that now they see plainly, how tenderly hee loues them; which grace is wrought in them by the holy Ghost, which is giuen to all beleeuers; all which commendeth Gods high fauour to these, and so the most happie condition of them all, and of them alone, that liue by Faith. All which is contained in this one Scripture, *Rom. 5.7.* which I haue but opened, and not powred out all that herein is contained. Now if this one boxe of Spikenard containe such store of sweete consolations, what may wee thinke is to bee drawne out of all other Scriptures? I dare say a large volume; for to say what I haue obserued (and all may see who will consider

sider it) that although the Lord in great wisdom and love regarding our frailty, who are not more loath to read much, then prone to forget what we read, hath set downe his will in vnimitable breuitie; yet he is very plentiful in laying forth *his exceeding great and precious promises*, as *S. Peter* calleth them: All which doe containe those blessings earthly and spirituall for this life and that to come, which God hath prepared for all true beleeuers; who onely being the iust possessors of these, I thinke it sufficiently proueth that which I intend, What benefit it is to liue by Faith. Which may more manifestly bee seene by the Apostles owne words in this Scripture, where he of purpose vndertakes to set out what is the blessed estate of those that bee iustified by faith, and so brings in all these singular benefits we haue mentioned. Yea  
and

Scriptures  
in great  
breuitie.

Plentiful  
in promises

2, Pet, 1.4.

Rom. 5.1.



All com-  
fort of  
Faith.

and addeth, that it is by Faith, *that we haue acceſſe into this grace wherein we ſtand.* And to ſay the truth, (as hath beene ſaid already) neither theſe, nor any other ſauing grace, or true bleſſing is obtained, but by Faith: And therefore I may conclude, that he that lookes to finde any comfort in this life, and to nourish the hope of a better, let him make it his chiefe induour thus to liue by faith, by which alone, theſe and all that may bee deſired, are inioyed.

And thus would I leaue this point to be proued rather by experience then by argument, and ſo come to that I chiefly ayme at, to bring this Doctrin into praſtiſe; and as I promiſed to collect ſome ſpeciall promiſes, and to ſhew how they are to be applyed particularly to euery perſon, and condition to whom they belong. But that I remember there is one other ſingular  
vſe

use of faith, whereof though we stand in great need, yet it is very weakly attained, because it is so little sought after. And this it is, how by faith we might more master our greatest corruptions, and better discharge those duties wherein we most faile.

Wherein the more to moue all that reade this, better to regard it, I doe with hearts grieve bewaile, to see so many, of whom I conceiue good hope, that they haue truely receiued the grace of God, that yet neither themselues can feele, nor others discern any apparant growth in true sanctification, either in the subduing of their chiefest infirmities: or such a walking in their places as becometh their condition. But in generall such a conformity to the corruptions of the times, such deadnesse of spirit in all holy exercises, with a grosse and continuall neglect, or common abuse

Another benefit of liuing by faith, is our Sanctification.

A iust complaint very needfull to be regarded.

Many blamishes in Gods children.



buse of them ; priuate, and specially, as reading, meditation, and prayer, instruction, and wise gouernment of their Families, holy conference in their brotherly meetings, with such care of edifying one another. And on the other side, such vaine and sinfull merry-making, that there is but small difference betweene them and meere naturall men. As for their worldly dealings, as eagerly following the world and contending thereabouts; as busily following their pleasure, with curiosity in houses, appa-  
rell, decking their children, and the like, and generally such setting their mindes and affections vpon these things heere below, as men that are not risen with Christ. I might say no lesse of their vnnecessarinesse many wayes, and great impatiency in euery thing that crosseth them; with sundry the like great and long continued blemishes of  
thei



their holy profession, and iust abaters of their Spirituall comforts, in such sort, that I haue seene and heard the deaths of many to haue had little to bee reioyced in: and no maruell, seeing they tooke so little care either to glorifie God in their life, or to winne others, or to make their calling and election sure. It was most iust with God, that their death should want of that glorie with others, and comfort to themselves, which others of Gods Children doe enioy; who living by Faith, haue learned better to bridle their vnruly affections, and more wisely to walke to the honour of God, edifications of others, and peace to their owne consciences.

All which is attained by Faith, and not without it, as hath before beene touched, and now shall further bee made manifest. The Apostle, *Rom. 7. verse 14.* speaking of himselfe, being  
now

O consider  
this.

Strength of  
sin in true  
belceuers.

now regenerate, saith; *That the Law is Spirituall, but I am Carnal, sold vnder sinne*, which in many words following, hee proueth and exclaimes: saying, verse 18. *For I know that in me, that is, in my flesh, dwelleth no good thing; for to will is present with me, but how to performe that which is good, I finde not*: and more to like effect.

Whereout this may evidently be gathered, that euen in those that haue true Faith, and be effectually regenerated, there remaineth such a corrupt nature, as keepeth them from many good duties, and carrieth them to sundry euill actions: yea, and that with such strong hand oftentimes, that they haue no power to withstand; as followes, where he compares himselfe to a poore Souldier taken prisoner by the Enemie, and held in captiuitie till hee bee rescued by his Captaine; meaning, That Gods Children are oft so held  
cap-

captiues to their corruptions, that they haue no power to resist, much lesse to ouercome, till by the power of Christ they bee deliuered out of this thraldome, as may be seene in all the particulars before mentioned.

As for example, when a poore Christian shall bee so possessed with the loue of this worldly wealth, that though he desire and purpose to be more mercifull to Gods needy Saints, yet ~~when he comes to it~~, hee cannot overcome himselfe, to relieue according to his ability, and their necessity; but euen against the light of his conscience, either giues not, or not so much as he should. So much more for lending, for conscionable buying and selling: and as in all matters of profit, so of pleasure, he that is in captivity to them, no purposes, prayers, no vovues can keepe him backe, but hee will obey his lust, in vaine  
ap-

Captiuitie  
of regenerate,



apparell, in going to playes, in cardes, dice, and other gamings. The impudencie of many in withstanding their lusts, shewes in what captiuitie they be held: likewise in reuenge, and vncharitable thoughts, of such as haue done them wrong. They which be able to discerne their owne corrupt nature, may easily see with what difficultie they doe bridle their lusts; nay oft, how impossible it is, to giue to such as offend them, a good word, or a good countenance.

By all which, and many the like, it evidently appeares, that many of Gods children be thus held in captiuitie, that they cannot by all the strength they haue get out: so that without they be deliuered by Christ, they shall be quite ouercome: which the Apostle himselfe in this very place expresseth, where complaining hereof with grieve and admiration at the difficultie of the

the worke (not in any despaire )  
cryeth out, *O wretched man that  
I am, who shall deliuer me from the  
body of this death?* Whereunto  
he makes answer himselfe, saying  
*I thanke God through Iesus Christ  
our Lord:* meaning, That though  
he saw, neither in himselfe, nor  
in any Creature beside, any  
power to deliuer him from the  
corruption of Nature, which  
brings death, where it is not sub-  
dued: yet hee saw such helpe in  
Christ, as made him with ioy  
to giue thanks to God for the  
same.

Rom. 7. 24.

Wherein I obserue a worthy  
practise of this which I chiefly  
endeauour to draw beleeuers  
vnto; namely, How by Faith to  
master their strongest corrup-  
tions: for here, the Apostle fin-  
ding no where out of Christ,  
any sufficient power to deliuer  
him out of this captivity to sinne  
and death; by the hand of Faith  
hee layeth hold vpon Christ, as-  
suring



2 Cor. 12.9

sureing himselfe vpon Christs promise, *That his grace should be sufficient for him, and that his power should be magnified in his weaknes.* Therefore he should not be left in his enemies hands, but in due time be set at libertie, more freely to serue the Lord.

Obserue.

This is that I commend to the practise of euerie true believer, that whensoever he feels his corruptions too hard for him, that he cannot by all his endeavours get the masterie ouer them, then to flye to Christ, and by true Faith to apply his promises for the mortifying of sin, that thereby we may receiue power from Christ more to crucifie the olde man with his members.

For our better performance whereof, I will a little digresse, (though not farre from my purpose) briefly to set out, the readiest and the surest way which I know, to mortifie any sinne; which



which standeth in the diligent exercise of these foure Rules following.

First, That whereas we be all blinde by nature, that we see not our sins, and so full of pride, and selfe-loue, that we thinke better of our selues, then there is cause; euerie one who will mortifie his sinne, must labour by all good meanes to finde out what be his chiefeest sins most displeasing to God.

These meanes be :

1 A true examination of our selues in euerie Commandement, what be our chiefeest sins therein forbidden.

2 Secondly, A carefull obseruation of all our waies; and as men doe trace the Creatures in the time of Snow, so to marke our steps in time of temptation: as our impatience when we be prouoked, and so for all other sins, as pride, and couetousnesse, &c.

3 Thirdly,

Foure rules  
of mortifi-  
cation.

3 Thirdly, a seeking and receiving ad notation from such as spy our infirmities.

4 And fourthly, earnest prayer to God to discover our chiefest imperfections. By all which and the like faithfully used, wee shall finde out, wherein wee haue most need to be reformed; that so vpon sight thereof, wee may better apply all our endeauours for our recouerie.

Second  
rule to be  
wearie of  
our finnes.

Hurt by sin.

The second Rule is, when wee haue found out our sinne, then to get our hearts to bee wearie of the same, and willing to bee cured of it; which shall bee if wee consider the great hurt it brings vs, partly in keeping good things from vs, and partly in pulling downe vpon vs so many euils, vpon Soule and Body, our selues and others belonging to vs.

To set out these in particulars would not be hard, but it would carie me too farre from my matter

ter intended. It shall suffice to remember in this case, that all our woe comes from our sinnes as both Scripture, reason, and continuall experience doe shew: which if it were well weighed, would make vs more weary of our sinne, then of our sicknesse, or other affliction, and breed in vs much more feruent desires to be cured. And therefore this must be another daily consideration, both what bitter fruites our sinnes bring forth, and that from thence all the woes wee meet withall doespring.

The third and most principall rule is, That for so much as such is our frailty, that when we haue got some true sight of our principall corruptions, and therewithall some loathing of them, with an earnest desire to be rid of them; yet we haue no ability in our selues to mortifie them, but *all our sufficiencie is of God,* and *without Christ,* we can doe  
*not b. ng,*

Third rule,  
is to get  
power  
from  
Christ.

2 Cor. 3. 5.  
Ioh. 15. 5.



Mar. 5. 25.

nothing, as is oft said, but neuer sufficiently regarded: Therefore heerevpon especially dependeth all our power to mortifie sinne, that we by faith doe draw from Christ that power and vertue, which is in him, to change our crabbed and sowre nature, that wee may be sweet and pleasant grapes for the Lord our God. This is that especially which I ayme at, to perswade all that faine would get more mastery ouer their strong corruptions and vnruely affections: namely, to do as the woman in the Gospell, *Who hauing an issue of blond twelue yeares, and had suffered many things of the Physitions, and had spent all that she had, and was nothing better, but rather grew worse; When she heard of Iesus, came in the presse behind him, and touched his garment; for she said, if I may but touch him, I shall bee whole: and straight-way the fountaine of her blond was dried vp, & she*

*shee felt in her bodie that shee was healed of that plague.* Even so must we all, who haue had many foule issues of sinne, of pride, hypocrisie, securitie, presumption, wrathfulnesse, vncleannesse, worldlinesse, and the like many, and haue taken great paines, and beene nothing the better, but rather growne worser: for so must it needs be till wee come to Christ, doe wee what possibly wee can; such I say must come to Christ, and touch him by a true faith, and then shall they feelee vertue to come from him, to drie vp this fountaine of their corruptions.

Oh that this might be brought more into triall, what would bee the difference betweene this and all other practises for the mortifying of the flesh, which without this shall be found insufficient, if not deceiueable: for where shall be found any vertue to kill sin in our nature, but in Christ

Obserue,

No power  
to kill sin  
but in  
Christ.



in our nature? Can mans reason, will, or resolution suffice to draw him to forsake his so pleasing, and profitable sinnes, as he supposeth? If this might bee in some outward actions, in respect of men, yet this cannot bee in the heart to please God, which is onely the worke of Gods spirit in true beleeuers. How this is to bee done, hath beene before declared; heere onely I commend the vse of this liuing by faith, without which, as there is no true mortification of any sinne whatsoeuer: so by this, wee shall surely obtaine power against the oldest and strongest corruptions in our nature.

Whereunto if one thing be added, I will see not what should be wanting, to the mortification of them all; at least in such measure as God will approue, and we may haue comfort in; which is the fourth Rule by me intended:



ded; namely, that hauing receiued first, a true sight of sin : secondly, a willing mind to be cured of it : thirdly, power from Christ for the subduing of it : then in the last place, that with this furniture we enter the battell, & with good courage set against al the assaults of Sathan, all the allurements of this world, and all the euill lusts of our owne hearts : *That we giue not place to the Deuill, but resist him rather, stedfast in Faith,* as we oft be exhorted ; and that vpon promise that hee shall flye from vs ; which is the same whereto the Apostle exhorts and perswades by many arguments, *To put on the whole armour of God, that we may be able to stand against the wiles of the Deuill ; and elsewhere, To fight the good fight of Faith, to watch and stand fast in the Faith, to quite vs like men, and to be strong.*

In all which, and many the like, this is required; that all they

4 Rule of mortifying sinne, is to fight against it.

Eph. 4. 27.  
Iam. 4 7.  
I Pet. 5. 9.

Eph. 6. 11.  
I Tim. 6. 12  
I Cor. 16.  
13.

Fight the  
Lords battels.

Cowards.

Rash,

Vain bonds  
of leauing  
sinne.

who haue by Faith receiued Christ, and so from & in him all needfull grace, whereby we may be enabled to withstand all their Spirituall enemies: that they, I say, should manfully fight the Lords battels, & neither through sloathfulnesse, nor cowardlinesse, shrink backe, and giue way to their enemies; which would bee their ouerthrow, as daily experience sheweth, wherein many faile.

On the other side, many rashly running into the battell vnarmed, & so are sore foyled; which is the common errour of those, who wanting Faith, both resolute to leaue such sins as bring them to terrour before God, and shame before men: and doe also many wayes binde themselues thereto, as to leaue bad companies, for dicing, carding, drinking and worse: yet oft they preuaile not; and if they doe, it is farre from true mortification, and so indeed



indeed are neuer the neerer to true comfort. So needfull therefore it is for all that may hope for victorie in this Spirituall battell, first to get this Armour, and then to fight.

And thus haue I shewed the best way I know for the ouercomming of our seuerall corruptions, and all other Spirituall Enemies, which seeing it cannot be attained but by Faith, *For this is the victorie that overcommeth the world, euen our Faith:* It well prooueth the point I intend, and so commends this precious gift of Faith, that any who euer felt or feares the wounds of sin, and hath tasted, and desires the reioicing of a good conscience, (whereof 2 Cor. 1. 12. ) shall see cause enough to perswade him *aboue all to take up oft and againe (as the word signifieth) the shield of Faith.*

1 Ioh. 5. 4

Eph. 6. 16.

The same may bee said for the other part of sanctification:

G 3 namely,



Direction  
to performe  
duties.

namely, That all to our abilitie to lead a godly life, and comfortably to performe all good duties to God and man, is no other way attained then by Faith, as it hath beene alreadie, and might more plentifully bee prooued by Scriptures and experience, if need so required. But I will only adde this for helpe of the weaker, to shew them how by the helpe of the former rules fitly vsed, they may be able in some good measure to practise all holy duties, and specially such in which they most faile.

Foure rules  
for practise  
of al duties.  
I To know  
our duties.

First, euerie one is to enquire, and by all meanes hee may, to learne, what bee the speciall duties which God requireth at his hands, either in his generall calling of Christianitie, or speciall place wherein God hath set him; and what bee the gifts and graces wherein hee is most weake; that so hee may more earnestly labour

labour for the attaining of them; which knowledge shall be as a light to guide him in the right way to heauen. Whereas otherwise men are in darkenesse, and can neuer possibly lead a godly life; and though they may haue some desires to take a better course, yet this ignorance will so blind them, they shall not find the way; which is one chiefe cause, why the liues of many professing Religion are so barren, that little more can bee seene then bare leaues of profession.

I Cause of barrennes.

Most thinke it enough to auoide grosse offences, and to practise common duties of Religion and righteousness: but to know how to please God in all things, this is too precise, and more then needs; whereas the best of Gods children, seeing and bewailing their blindnesse, doe oft and earnestly seeke to God to giue them *knowledge and*

Rom. 12.1.



Psal, 119.

What need  
of know-  
ledge.Examine  
our fai-  
lings.

*understanding, what the good will of God is, acceptable, and perfect. The example of David is sufficient in this case, how vncessantly he prayed to God, To teach him his Statutes, to giue him understanding, (who yet had as much knowledge of his duty as any other.)*

The great need and vse of this knowledge, what God would haue vs to doe in our places, and in our seuerall estates of prosperitie and aduersitie. may easily bee seene by all that haue any care to please God, who shall find themselves to seeke in many things, both what to doe, and how to carry themselves. And therefore I aduise all who may looke for any comfort of an holy life, carefully to examine themselves in what duties they be most failing, either in not doing them, or doing them amisse. And for their helpe, to doe as before was taught in the first rule



rule of mortification, how to finde out our chiefest sinnes: so hereby the like meanes to know what is the chiefest worke God would haue vs to doe, and in what manner it ought to bee done, that this may bee euer as a light to shew vs the good way wherein God would haue vs to walke.

This is the first rule to be obserued for the well ordering of our whole life; which though it be so necessarie, that there can be no good life without it, yet it is not sufficient.

And therefore in the next place, we are to labor to get our hearts readie and willing to doe such good things, and we know God requires; for we are not more ignorant what God would haue vs to doe, and in what manner, then vnwilling to doe either, as our daily practise proueth; especially to doe more then vsually is done, which the Lord knoweth

2 Rule to  
get a willing  
minde.

Great vn-  
willingnes  
to duties.

knoweth is very poorely performed.

Failing in  
some duties

For to let passe the carnall Protestant and Hypocrite, who doe all to halfe, and for shew, this will be found in those that haue some truth, that though they make conscience of some duties, yet are verie hardly brought to others, which be more laborious or more crossing their corrupt nature in their credit, profit, or pleasure.

Seldome  
fast.

Hence it is that many are so negligent and slight in reading, priuate prayer, meditating, instructing of their Families, sanctification of the Sabbath: and so hardly brought to sobriety and true liberalitie. But of all, how seldome can the most of vs be brought to humble our selues in fasting, and prayer, though wee haue neuer so many and iust causes to pull vs often hereunto, both for our selues and others, in publike and priuate.  
These

These and the like prooue this rule to be most needfull, to get our hearts more willing to euery knowne dutie.

The way whereby this is obtained, is an often and aduised consideration of the great gaine which comes by a conscionable discharge of these duties that belong vnto vs in bringing glory to God, profit to others, and peace to their owne soules; all which is more commonly confessed, then soundly enjoyed of many true beleeuers.

Of this gaine well spake the Apostle, *1. Tim. 6. 6.* saying, *Godlinesse with contentment is great gaine:* and chap. *4. 8.* *Godlinesse is profitable for all things, hauing promise of the life that now is, and of that which is to come.* And to the same purpose is that of the prophet, *In keeping of them, that is, Gods Commaundements, there is great reward.* None of any grace will deny these; but not remembering

How to be willing.

Gaine of godlinesse.

*Psal. 19. 11.*



bring or not beleeuing them, and so not regarding them, and being drawne away by other more desired gaine, despise this the greatest gaine, and neglect the meanes which bring the same.

Practise of  
this rule.

The true practise then of this rule is, that when wee feeble a backwardnesse to any duetie which we know God requireth, then to stirre vp our hearts by laying before vs, how wee shall honour God and our profession, draw on, and winne others to the like obedience, and stop the mouthes of gain-sayers, procure to our selues much peace, comfort, and credite amongst Gods seruants; yea draw downe all needfull blessings, and keepe away many sore checkes of a guiltie conscience, and many reproaches in the world, and heauie chastisements which God layes vpon his owne children for their bold neglect of duties which

which hee requireth. If these were as they should be, well remembered and regarded, it would at least make vs willing to doe our vtmost, to please G O D ; which yet is not inough to make vs able to doe what we would, for that which *Paul* speaketh of himselfe, wee finde much more in our selues. *That the good wee would doe, we doe not* ; such is our decay by *Adams* fall, that as we haue no knowledge of Gods will, for the well-guiding of our liues, till he reueale it, and haue no will thereto till God make vs willing; so more, when we haue both these, yet we finde no abilitie to performe that which is good.

Rom. 7. 19

There is need therefore of a third Rule to direct vs, how to get this ability to doe that good which we know and desire; and seeing all *our sufficiencie* to doe any good, thought, word, or worke, *is of God* : and (as before  
vpon

3. Rule to  
get abilitie.

2. Cor. 3. 5.



John 15.5.

Abilitie  
from  
Christ.

vpon another occasion was shewed) *Without Christ we can doe nothing; and, I am able to doe all things through Christ which strengtheneth me*, as the Apostle saith, *Phil. 4. 13.* By these and the like, is euident, that all our strength to performe any dutie in such fort as may be pleasing to God, lyeth in Christ, and must bee from him communicated to vs, that wee by it may be able to doe the will of God.

Speciall  
duties.

Now, wee haue already heard that the onely way to apply Christ to vs, and so to drawe grace and vertue from him, to doe any good worke, is faith; wherby as we are vnited to him, so we receiue from him all needfull grace to enable vs to such measure of obedience, as God will accept at our hands. And therefore whensoever wee feele a true desire to doe the will of God in any thing, but finde no ability thereto, as to forgive  
our



our Enemies, to be more patient vnder the crosse, to humble our selues before God in fasting, to pray more feruently, and with fruit, and more conscionably to heare Gods word, &c.

Our practise must bee ( as before, for mortification, so now, for new obedience ) to flye to Christ, and to lay hold on him by a true Faith, that through him wee shall bee able to doe all things, and from him receiue all grace necessarie for the leading of a godly life; which is a speciall part of this great benefite wee haue by Faith, that being of our selues so weake vnto euerie good worke, by Faith in Christ, we may be strengthened in grace, *whereby we may so serue God, that we may please him with reuerence and godly feare.* In which respect also, I commend it to our daily practise, that thus liuing by Faith, our liues may bring more glorie to God, good example

One chiefe  
benefit by  
Christ.

Heb. 12. 28

example and profit to our brethren, with sweete comfort to our owne Soules both in life and death.

4 Rule to  
set vpon  
duties.

For the better practise whereof, the fourth Rule is also to bee obserued; namely, With this knowledge, desire, and Faith, to set vpon the duties wee most faile in, and to put to all our strength to doe the will of God in all things, and that in such manner as may bee most acceptable through Christ. To this end bee all those exhortations vnto holy life in the Scriptures, both in the writings of the Apostles and Prophets; As *to loue our enemies, to blesse those that curse vs, and the like many.* All which, though iustly by God required of all men, yet indeede cannot bee performed without Faith, which is the cause why they bee so seldome, and that verie slightly obeyed: For as some will set vpon holy duties

Mat. 5. 44.

ties by their owne strength, and not drawing by faith vertue from Christ, doe labour in vaine: so on the other side, many idle professors dangerously deceiue themselves, in saying they hope in Christ for power and strength to leade a better life, and yet very idly neglect those labours which God commands, whereby they might attaine to more grace and better obedience; so that all these Rules will be found so necessary, that not one of them can be spared, but hee that looketh for the comfort of a good Conscience, either in the ouercomming of his speciall finnes, or conscionable practise of his speciall duties, must constantly obserue these Rules, by which I dare affirme (to say no more) his gaine shall answere all his paines.

And thus haue I as briefly as I can, and plainly (vpon the



Much failing in  
godly life.

the former occasion) shewed, how a true beleever may attaine vnto this great grace to leade a godly life in both the parts of it, in dying to all sinne, and liuing to all righteousnesse; Which as no other can possibly attaine vnto, so neither they all who beleue to be saued by Christ, doe enioy this benefit: for though they be renewed in part, and in some measure doe mortifie the flesh, and make conscience of some duties, both of holinesse, and righteousnesse, without which they could not prooue themselves to haue any sauing faith; yet either not knowing how to liue by faith, so as thereby they might shine as lights in this darke world; or not practising this knowledge, they be not onely dimme lights, but giue out bad example, liuing many wayes offensively, to the reproach of their profession,

on, grieve of the godly, and small peace or comfort to their owne consciences. All which might bee well auoided, and the contrarie blessings enjoyed, if this liuing by Faith were brought into daily vse: By all which, and the former benefites of liuing by Faith layde together, I hope may bee sufficiently seene, that there is no life comparable to this life of Faith; yea, rather none to be desired besides this, which onely *bath all the promises of this life present, and that which is to come.*

And therefore to conclude this former part of the Treatise, wherein I haue as plainly as I can, set out first what true Faith is, how it is gotten, how any may know that they haue true Faith. And secondly, what it is to liue by Faith, how this is attained by a wise application of Gods promises; and herewith the manifold

Conclusion  
of the first  
part, and a  
sum therof.

Exhortatiō.

manifold and singular benefites arising from hence : I doe in the LORD , with all instance beseech all such who hauing any true Faith in Christ , and desire to adorne it with an holy life , and yet vpon better examination of their wayes , doe finde their profession to haue beene of little good vse to others , and of as small comfort to themselves , ( to speake nothing of their offensive life before mentioned : ) I intreat all such , I say , but to make tryall of this aduice I giue , to learne to liue by Faith , and to this end to follow this direction heere set downe , till they shall bee able better to guide themselves.

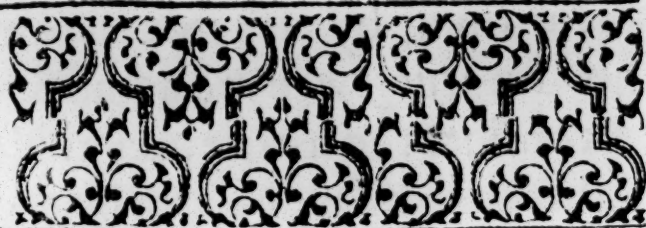
And so my hope and prayer shall bee that GOD will let them see such Fruit of their labour , as shall bring them more true comfort daily, then  
in



in many dayes, and to some  
more then in any day of their  
life past; Which I humbly be-  
seech the LORD to grant  
both to my selfe, and  
them, even for his  
CHRISTS  
sake.

THE





THE  
SECOND  
PART OF  
THIS TREA-  
TISE;

Containing a direction how  
to apply Gods promises to  
*our particular oc-  
casions.*

**F**OR the better vnder-  
standing & practise  
of this duty, of par-  
ticular application  
of Gods promises to our severall  
neces-



necessities, that so we may thereby live by Faith, (which is the chiefe thing by me intended in this Treatise) wee are advisedly to consider the nature and kinds of these promises, (which be the foundation of our faith,) that so wee may more soundly apply them to our severall occasions and vses.

Gods promises,  
what.

By Gods promises, I vnderstand generally all those declarations of Gods will, wherein hee offersto vs in his Word any good thing to enioy: Ason the other side, by threats are meant those declarations of his will, wherein hee denounceth any euill against vs for sinne. Both which bee plentifully set downe in the holy Scriptures to these ends, that by his promises hee might allure and draw vs to beleue and obey his will; and by his threatnings, hee might feare vs from sinne. In all which God doth declare his will after a double

Gods will  
reuealed  
two waies,  
first, absolutely.

double manner, either absolutely, or conditionally. Absolutely, what he will most certainly doe, any thing to the contrary notwithstanding. As for example, *That there shall bee no more waters of a flood to destroy all flesh.* And in this same time I will come, and Sarah shall haue a sonne, which the Apostle saith in a word of promise: of this sort be all Gods promises concerning saluation made vnto the elect, which cannot bee made voide by any meanes whatsoever.

The other manner whereby God doth reueale his will, is not absolute, but (as it is commonly saide to bee) conditionall, which is, when God declareth his will, what he will doe if wee doe our part, else not: this conditionall promise well vnderstood may bee borne; otherwise mis-vnderstood, it destroyes the nature of the free and gracious promise of the Gospel, and in

Gen. 9. 15.

Rom. 9. 9.

Note.

2 Conditionally.

H

this



Difference  
betweene  
couenant  
of { works,  
faith.

Most pro-  
mises be  
with con-  
dition.  
Expresed.

this respect confounds the Lawe and the Gospell, taking away a chiefe difference betweene the Couenant of workes (wherein God promised life vpon condition of doing all that was written in the law, without which condition performed on our parts, God did not couenant to giue life:) and the couenant of grace, wherein God freely promised, not onely life, but to giue grace to receiue this life, as *Ier. 31. from vers. 31. to 35. read the place. The like Ezek. 36. 24. &c. A new heart also will I giue you, &c.* In which and the like many, is no condition expressed on our parts, but God himselfe makes capable of this grace whom hee pleaseth. How these are by vs to bee applied afterwards I will shew. But now seeing very many, yea, the most of the free gracious promises of the Gospell, be propounded with some condition, either expressed or



or necessarily vnderstood, wee are wisely to consider of them; As first in this, and the like many, the condition, or dutie required, is expressed, *Joh. 3. 15. Whosoever beleueth in Christ, shall not perish, but haue everlasting life.*

Secondly, in others, the dutie required for the attaining the thing promised, is necessarily vnderstood, *The Son of Man is come to save that which is lost. Behold the Lambe of God which taketh away the sinnes of the World.* And the like many. In all which, Faith is necessarily vnderstood, for the obtaining of the benefit promised. But yet in all these, Faith is no condition, moouing God to promise life; For first, Faith it selfe is part of the thing promised, & no man can beleue except it bee giuen him, and therefore an impossible condition to be performed of our selues. And to say as it is, Faith doth

Vnderstood

Mat. 18. 11

Ioh. 1. 29.

Faith is part of Gods couenant.

Offer ge-  
nerall.

apply the fruit and benefit of the promise to the beleever (who alone shall enjoy the thing promised) and doth not restraine the offer of grace, which is generall to all to whom the Gospel comes; who as they haue no Faith before they heare the promise made to them, so after hearing this promise made to them, if they beleue not, they shall be condemned for not beleeuing, as *Ioh. 3. 18.*

How condi-  
tionall  
promises be  
taken.

Thus then I conceiue all conditionall promises of the Gospel are to be taken, that God doth freely offer mercie in what kind soeuer, and for the enjoying thereof requires some dutie of obedience at our hands. Now we must first beleue and so obey, and then enjoy the thing promised, so that there is *in vs no cause of beleeuing*, but all is in Gods free promise; and our obedience only is an effect of our Faith, and so a prooffe of Faith, no cause  
to

In vs no  
cause of  
beleeuing.

to moue vs to beleue. As for example; *If you forgine, you shall be forgiven*: God freely offers pardon to vs, and requires that we beleeuing shew mercy to others; As we reade in the Parable, *Mat. 18. 32. I forgave thee all the debt, because thou desiredst me, shouldest not thou also haue compassion on thy fellow servant, euen as I had pittie on thee?* So then he that beleues to find mercy, is thereby moued to shew mercie, and certainly he that shewes no mercie, in deed receiued none.

Mat. 6. 14.

Besides this, there is another consideration of Gods promises, which stands in the diuers qualitie of the things promised, whereof some be wholly necessarie for our saluation, and offered without any restraint, & are so to be beleued, as Faith and Repentance. Other things though good in themselues, yet are not alwayes good for vs, but

Another consideration.

Simply necessarie.

Not simply necessarie.



With limitation.

wee may be saved without them, and in some case, better want them then haue them: as health, wealth, peace, and all earthly blessings: yea, many common gifts of the Spirit, at least the measure of them; as excellent wit, memorie, knowledge of heavenly things, courage, liberalitie, gentlenesse, &c. All of these be promised with limitation, so farre as they be good for vs, and no further; and so farre only are to bee desired and beleueed.

Generall promises offered to all,

Another needfull consideration of Gods promises, that we may better make our vse of them, is this, That God doth proclaime in the Gospel his Sonne Christ, and all his benefites generally to all, and euerie Soule, to whom the Gospel comes: so that euerie one who heareth the Gospel, ought to beleue; which if hee doe not, (which none can without speciall

Note.

ciall grace) yet this is his sinne ,  
and shall bee his condemnation  
for wilfull refusing mercy offered.  
And therefore euery one  
that will not perish must be-  
leeue , that their is such mercy  
in God as hee offereth, and that  
God is able , willing, and faith-  
full to performe his promise :  
that so beleeuing hee may enioy  
the benefit , of which otherwise  
hee depriueth himselfe. This  
therefore I doe before hand  
make knowne , that (seeing ma-  
ny worthy promises bee thus ge-  
nerally propounded and set out ,  
that wee might by beleeuing bee  
made partakers of Christ) there-  
fore none doe shut out them-  
selues , and so bring vpon them-  
selues more iust damnation: as  
*Ioh. 3. 18.* is plainly expressed ,  
*Hee that beleeues not is condemned  
already. vers. 19. This is the con-  
demnation that light is come into  
the world, &c.*

None must  
shut out  
themselves.

There bee also many speciall

H 4

pro-

Promises  
to speciall  
men.

promises made to speciall persons performing such duties, as to Faith and trust in God, to confession of sinne, to prayer, and so to all obedience: for God requires no dutie, but there is a Reward belonging thereto, (though not alwaies expressed) which reward though it may moue the heart to desire it, yet it cannot beget Faith; but the truth of the promise must draw vs to beleene, and our beliefe of hauing the reward which we desire, will moue to obedience: And therefore euery one who heares such rewards promised, must be thereby moued to beleene. Secondly, to obey, as was before said. These well considered, will better guide the weaker sort, to apply and make the right vse of all the promises in the Scripture, which may any way concerne them.

Promises  
bee very  
many.

Now then because these promises bee exceeding many, wee must



must needs bring them to some order, and that as plaine & short as may bee, least the weaker memories bee ouer-loaden, and so their vnderstanding confounded by many diuisions, as is too oft seene. I cannot thinke of any more easie way, to teach the full vse of our Faith in euerie part of our liues, then to lay open the most principall matters, in which wee are most subiect to doubt and feare; that seeing our diseases, we may more fitly apply the remedie.

Occasions  
of doubting

Ouerlooking the whole course of life, I obserue these sixe speciall occasions of doubting, wherein we haue most need to be relieued by Faith.

Order.  
Sixe chiefe  
heads.

1 First, and aboue all, we are most subiect to doubt, whether we be in the state of grace, and so of the number of those that shall be saued by Christ.

1 Iustifica-  
tion.

2 Secondly, how we shall be able to ouercome our strong

2 Mortifi-  
cation.

3 Holy life.

corruptions and temptations.

3 Thirdly, how to get grace to pray, heare the Word, and to performe all duties to God and man in Faith, so as God will accept them.

4 Afflictions.

4 Fourthly, how to endure and profit by all afflictions, and persecutions.

5 Earthly blessings.

5 Fifthly, how to be provided for, of all things needfull for this naturall life.

6 Perseuerance.

6 Sixthly, how we shall hold out to the end.

Life spirituall and earthly.

All which may bee drawne to two heads : First , for our Spirituall life : Secondly, for this Bodily life. In both which, were we so strengthened in Faith, as to rest vpon God for all sufficient reliefe, I well see not what might bee much wanting to make vs reioyce alwayes in the Lord ; and sure I am, no other state in this life, herewith were to bee compared.

Let vs therefore come to particu-

particulars, and see how in all of these wee may gather out of Gods word strength of faith, and so comfort to our soules, for the better refreshing of our warfare in this life, and more full assurance of our finall victory and glory hereafter, in and through our Lord Iesus.

And now to begin with that, which as it is first in order, so is it in degree aboue all to be most sought for (seeing vpon it all the rest doe depend, )and yet we are vsually in nothing more wanting, namely, to be sure of our saluation by Christ; vnder which I doe containe especially our iustification, by which wee bee made Gods children. All which, as we haue already heard is to be had alone in Christ, and to be made ours, onely by faith, *not by any workes of righteousness which we haue done.* Whereof, all though there hath beene in the former part of this Treatise, so much

First point wherein we liue by Faith, is for assurance of our saluation.

Titus 3. 5.



much said as might suffice for this point, to shew how this faith is attained: yet seeing the Lord hath left vs so many promises in the holy Scriptures, (specially in the newe Testament, wherein Christ who was before shadowed in types, is more clearly reuealed, for which cause I doe chiefly cite these.) And seeing this is my maine scope to teach the weake beleuer, how he may by these promises daily nourish his Faith, (specially in time of tentation) I hope it will bee found no lost labour to gather some store of these promises and to shew the right vse of them.

To come then to the practise of this first point, how wee may daily come to more certaintie, that wee bee reconciled to God, and so his adopted children and heires of saluation: we are to remember, that there is a two-fold certaintie, or assurance of Gods fauour

Double  
certaintie,

fauour, one the certainty which comes by faith alone, the onely stay whereof is Gods word: The other is the certainty of Sense, when as wee haue some spirituall feeling of Gods fauour, manifested to vs by his manifold graces bestowed on vs, which be so many tokens and testimonies of his Fatherly loue. A cleare resemblance whereof, may be that which *Ioab* said to *Dauid*; *To day thy seruant knoweth that I haue found grace in thy sight, my Lord. O King, in that the King hath fulfilled the request of his seruant.* Wherein we see *Ioab* was more assured of the Kings fauour, by granting his request. Both these assurances bee expressly coupled in that one sentence of the Apostle *Iohn*, *And hereby we doe know that wee know him if wee keepe his Commandements.* Meaning that the conscionable indeuour to keepe Gods Commandements, make vs to know

1. Of faith.

2. Sense.

2. Sam. 14.  
22.

1. Ioh. 2. 3.

know certainly, that we truly beleue, and haue the true certainty of Faith for our saluation by Christ. For our strengthening in both of these assurances the Lord maketh diuers promises.

Matter,  
what,

In all of which we shall finde vsually these two things.

First, what be the excellent benefites, and vnsearchable riches which be brought to vs in Christ: which be set forth vnto vs sometimes generally, all in a lump, that he will saue vs, and sometimes more particularly, that hee will forgiue and cleanse vs: all to this end, to draw vp our earthly mindes and affections, so to hunger and thirst after them, as neuer to be at rest till we doe in some measure enioy them.

Persons to  
whom,

Secondly, the persons to whom these be in the Gospell proclaimed, that so euery one may apply them to himselfe by Faith, and bee assured they be his  
Both



Both which shall now better appeare in the particular promises.

And first, concerning Christ and the benefits brought by him, wee may well begin with that, which was the first promise made to man, and the foundation of all others, where the Lord denouncing his vengeance against the Serpent (the Devils Instrument in seducing mankind) said, *And I will put enmitie betweene thee and the woman, and betweene thy Seed and her Seed: It shall bruise thy head, and thou shalt bruise his heele.* In which, besides sundry other things there entended, this is chiefe for our purpose; That Christ the promised Seed of the Woman, should fully conquer Sathan, and his whole Kingdome, howsoever Sathan would continually molest the Seed of the Woman, till hee were quite vanquished.

Christ  
promised.

Gen. 3.15.

The

Use.

Gen. 9. 27.  
Gal. 3. 16.

The selfe-same matter is more plainly taught, *Hebr. 2. 14.* that Christ tooke our nature, *That through death hee might destroy him that had the power of death, that is the Devill. And deliuer them, who for feare of death, were all their life subject to bondage.* Which (if God had made no other promise) might be a sufficient word, to perswade euerie Soule that heareth it, not onely to desire, and seeke this deliuerance by Christ, but to beleue that he shall enioy it, seeing God hath so faithfully said it. For the further confirmation of the faith of Gods people in this point, in all ages, the Lord renewed this promise of sending Christ the promised Seed. As immediatly after the Flood, *Noah* by prophesie blessing his two sons, said, *God shall enlarge Iaphet, and hee shall dwell in the Tents of Shem.* Which entendeth that wee Gentils, should bee called to bee one body

body with the Iewes in Christ. The same was afterwards oft renewed to *Abraham*, *In thy seede shall all the nations of the earth bee blessed*, *Act. 3. 25.* The like to *Isaacke*, and to *Iacob* also; In all which Christ was promised, the true seede, in whom alone all families be blessed. And so forward in all succeeding ages, *Moses* and all the Prophets in their times, foretold of Christ, as we reade, *Act. 3. 24. 10. 43.* So that it is needieſſe to write all the Scriptures tending to this point.

21. 28.

26. 4 28. 14.

All this ſerues thus to ſtrengthen the faith of all that wil giue credit to God, that ſeeing the Lord nourished the faith of his Church from *Adam* to Christ, with thoſe promiſes of ſaluation by Christ, the promiſed ſeed; we therefore may boldly reſt here-upon, and much the rather, ſeeing we vnder the Goſpel, haue all things fulfilled, which they vnder

*Vſe.*



Heb. 11. 13

Multitude  
of promises  
concerning  
Christ.

2 Cor. 3. 17

vnder the former Testament saw a farre off, and were perswaded *of them, and embraced them.* To passe ouer then all the promises of the olde Testament concerning Christ and his benefits, and to come to the New, wherein all things which were foretold, are fully accomplished, and we *may with open face behold as in a glasse, the glory of the Lord.* Heere bee so many promises, wherein Christ and his benefits be set forth vnto vs, that the bare rehearsing of them, without any further opening of them, would make a sufficient Booke, and longer I feare, then any of our idle professours would once reade ouer. I intend therefore to range these into some order, and to make choice of some principall of euery sort, and by them to shew how wee may make vse of the rest, that are of the same kinde.

Now all these promises concerning

cerning this first point', for the strengthening of our Faith in the assurance of our salvation by Christ, bee propounded either generally, or more specially, as was before said.

Generally, in respect of the matter promised, as that Christ shall save vs, and the like; as also of the Persons, to whom these promises be proclaimed: that is, generally to all mankind. Both which bee for the most part ioyned together, what is promised, and to whom; therefore wee will handle them together for breuitie sake, lest otherwise wee should be faine to alledge the same Scriptures againe, to sundry purposes; which would be tedious, which I desire to auoide.

To begin then with the verie names, which throughout the New Testament bee giuen to our Redeemer Iesus Christ: they are both of great force to  
con-

Generall  
Matter.  
Persons,

Names gi-  
uen to our  
Redeemer.



confirm our Faith. When the Angell *Gabriel* was sent from God to the Virgin *Mary*, with that heavenly salutation, he told her, *That she should conceive in her wombe, and bring forth a Son, and she shall call his name Iesus*: wherof the Euangelist *Mathew* giues this reason, for *He shall saue his people from their sinne*; and to like effect oft, *All flesh shall see the saluation of God*. When Christ came to *Zackeus*, he said, *This day is saluation come to this house, for as much as he also is the Sonne of Abraham*; for the Sonne of *Man* is come to seeke, and to saue that which is lost. Christ himselfe said, *God sent not his Son into the World to condemne the World, but that the World through him should be saued*. And againe, *I came not to indge the World, but to saue the World*. And to heape vp no more of this sort, to this end is Christ so oft called our Sauiour.

In



In all which we ought to reason thus, Seeing the eternall Son of God did take mans Nature, and so was *Immanuel, God with us*, as the Euangelist *Mathew* sheweth out of the Prophet, and that to this end, to saue vs being lost, and not to condemne *the World, but to saue the World*: Therefore vnlesse we will thinke, all this is but a Fable, we are vndoubtedly to belecue, that there is in this *Iesus*, and in him alone saluation for vs sinners: *For there is no other name vnder Heauen giuen among men, whereby wee must be saued.* And further, if we will not despise this wonderfull mercie of God, in sending his Sonne, and of Christ himselte, in coming into the world, not to condemne vs, but to saue vs being lost: then must we with a true Faith, accept this mercie.

The same may bee said of the name *Christ*, (vnto both which all his other names may be referred)

Use.

Mat. 1. 23.  
Esa. 7. 14.

Act. 4. 12.

Christ.

Ioh. 3. 34.

Luk. 3. 22.

referred) which signifieth *An-  
noynted*, whereto answereth the  
word *Messiah* in Hebrew. By  
both which (being referred to  
Christ) is meant, that the Sonne  
of God taking our nature, was  
in the same filled with the Holy  
Ghost (as is oft said of him) and  
that farre above all other Holy  
men, as was prophesied of him,  
*Psalme 45. 7. Thou lovest righte-  
ousnesse, and hatest wickednesse;*  
*therefore God thy God hath an-  
noynted thee with the Oyle of glad-  
nesse above thy fellows.* Of which  
the Euangelist *Iohn* more plainly  
saith, *For God giveth not the Spirit  
by measure unto him;* which was  
manifestly shewed at Christs  
baptizing, where the holy Ghost  
descended in a bodily shape like a  
Dove upon him, and a voyce came  
from Heauen, which said, *Thou art  
my beloved Sonne in whom I am  
well pleased.* All which was to  
this end, that as vnder the Law,  
the Prophets, Priests, and Kings,  
were

were consecrated to their offices by the anointing with the holy oyle: so Christ was consecrated to the offices of his Mediation, 1. to be our Prophet, to reueale the whole will of God for our saluation. 2. to be our high Priest, both to offer vp himselfe to God his Father, a full and sufficient sacrifice for the redemption of vs sinners, and to make intercession for vs. 3. to be our King to rule and gouerne his people, and to subdue all his enemies. All which be notably set out in that worthy Epistle to the *Hebrewes*, which beeing too long to recite, I desire the Christian Reader to reade with obseruation that Epistle to this end.

From whence another effectuall motiue to beleeeue, may bee thus taken: Seeing God the Father hath thus annointed his Sonne in our nature, and therefore called him Christ, and filled

*Vse.*



led him with the holy Ghost without measure, that he might performe all things needfull for our saluation; all which he hath fully accomplished: wee may therefore boldly come to him, and so stedfastly rest vpon him for our saluation.

And on the other side, they who hearing these, bee not drawne heereby to beleue in Christ for their saluation, doe either deny the truth of these, (which is to make God a lyar) or despise their owne saluation, so prepared & offered to them; which shall bring vpon them most iust condemnation. And these briefly for those two names *Iesus Christ*, properly belonging to our Saviour, which doe summarily containe all, and so to a wise regard hereof might suffice to perswade him to rest vpon Christ for saluation.

But seeing the Lord (who knowes how hardly wee bee brought

brought to this assurance by faith of our saluation by Christ) hath in that small volume of the newe Testament, spoken so much of Christ and the benefits which hee hath brought vnto vs, to this end that wee might bee more stirred vp to seeke to him, and to embrace him for our Sauour: I hope it shall bee worth our labour further to consider what the Lord saith. And before I come to particulars, let vs heare, and wonder at these heapes of heauenly Treasures, which bee brought to sinners in Christ.

Wherein this is the first, *That Christ is sent to saue sinners*, whereof enough was spoken before in the name *Iesus*, therefore now no more thereof.

The next is, that Christ is said to bee *a light to the Gentiles*, which was long before prophesied often times by the Prophet *Esay*, saying: *The people that*  
I walke

Benefits by Christ.

Generall benefits by Christ.

Saneth vs.  
Luk 2. 32.

Light to  
Gent.  
Eli 9. 2.  
42 6 4). 6.  
60. 3.  
Math. 4. 16

*Walke in darkenesse, haue seene a great light, they that dwell in the land of the shadow of death, upon them is the light shined: which the Euangelist Matthew applieth to Christ, bringing the light of the Gospel, to a blind and ignorant people: And the Apostle Paul alledgeth for his warrant in Preaching the Gospel to the Gentiles.*

*Act. 13. 48.*

*Ioh. 8. 12.  
9. 5.*

*To like effect, Christ is often said to be the light of the world, as he professeth of himselfe, I am the light of the world. And of this I vnderstand that which is spoken by the Euangelist, Ioh. 1. 9. That Christ was the true light which lighteth euery man that commeth into the world, (that is:) who casteth out the light of the Gospel to all Nations, as the Sunne in the firmament shines to all the world, though many blind neuer see the light thereof.*

*Vnder this comparison of light*



light, all the benefites which Christ brings vs to be contained, light of knowledge, light of grace, and holy life, and light of eternall life and glorie. All which be contained either generally or specially in the former alledged Scriptures, and in sundry others. To this head also belongs such Scriptures as shew Christ to bee our life, *Ioh. 6. 33. 51. 10. 10. 14. 6. 2. Tim. 1. 10.*

Light contains all benefites.

Of all which, this is the vse we are to make, that seeing God hath set vp his Sonne Iesus Christ in the Ministerie of the Gospel, to all Nations, where ever it comes, to lighten, and to giue life to euerie man who heareth it, if hee refuse it not, and shut not his eies against it, as the *Pharises* did: Therefore euerie one who heareth this, not onely may, but is bound to embrace this light, by a true Faith, (that so they may bee the Children of the light) and that vpon paine

Vse.

*Ioh. 9. 41.  
Ioh. 12. 36.*

Ioh. 3. 19.

of condemnation, euen as our Sauour himsele denounceth against all vnbeleeuers, saying ; *This is the condemnation, that light is come into the world, and men loue darkenesse rather then light.*

3 God is  
wel pleased  
in Christ.

Another worthy ground for our Faith is this, that God the Father, when at the baptizing of Christ, hee sent downe his holy Spirit in the likenesse of a Doue, lightning vpon him, sent a voice from Heauen, saying ; *This is my beloved Sonne, in whom I am well pleased ;* Wherein is meant, not onely that God did loue and like well his Sonne, ( with whom for himsele hee could neuer bee displeased, there being no cause why ) but this rather, that whereas God was extreainely offended with all mankinde, now he was fully appeased by Christ, and for his sake readie to receiue into fauour, all that by faith should receiue him ; and so to accept him for vs , and

vs

vs in him : which is the same with that, where it is said, God hath made vs accepted in his Beloued. And againe ; That Christ hath giuen himselfe for vs, an offering and a sacrifice to God for a sweete smelling sauour : meaning, That whereas whole mankind since the fall, is become odious to God for sinne, so that neither their persons, nor their workes could bee acceptable to God ; Now by this all-sufficient Sacrifice of Christ, all that lay hold on Christ by Faith, and so apply his sacrifice to themselves, they shall bee accepted of God, and their obedience pleasing to God, in his perfect obedience.

Eph. 1.16.  
5.2.

Which alone is a sufficient meanes by the operation of the Holy Ghost, to drawe any that heare and conceiue this, to cast themselves wholly vpon Christ, and to seeke for Gods fauour, and all the fruits thereof onely

Use.



in this sacrifice of Christ.

Besides these, there bee many other Scriptures, which in generall set out Christ, and his benefites to vs; but if they bee well marked, it will appeare, they bee contained vnder these. As for

Ioh. 15. 1.

example, where Christ compares himselfe to a Vine, to teach, that as the Branch hath his whole life from the Stocke, so we haue all our life from him:

Ioh. 6. 35.

So doth hee call himselfe *the bread of life*, and is said to be the

Ioh. 1. 14.

head of the body; That *hee is full of grace and truth*. Againe;

Rom. 8. 32.

*He that spared not his owne Sonne, but deliuered him up for vs all, how shall hee not with him also, freely giue vs all things?* Againe;

Esa. 55. 3.

Act. 13. 34.

*I will giue you the sure mercies of David*: That is, all those good things which were promised in Christ, who was the Seede of David.

Vse.

In all these and many moe, we see the intent of the Holy Ghost  
was,

was, to giue vs in one view, a sight of all that good, which Christ hath brought vs, that hereby euery one, who heares hereof, may both wonder at Gods vnspeakeable mercy, in prouiding so many, and so great blessings in Christ for vs his enemies: and hereby also bee drawne to labour by all meanes to be made partakers of them.

And this shall suffice to haue set out some of the generall promises, and the vse of them, how we are to strengthen our Faith by them.

Onely this I will adde concerning these, that if at any time in our doubts and feares for any particular distresse, wee cannot readily remember some particular promise, whereby we might bee comforted; then wee may safely runne to one of these generall promises, (which do containe all particulars) and so apply it to our present neede. As

When speciall want, make vse of generall.

Luk. 19. 10.

for example, if any poore soule should fall into great doubtings of Gods fauour, by reason of some great affliction that lay heauy vpon him, or some corruption which he could not master; and in this perplexitie could not thinke of any speciall promise, where-out hee might gather some comfort: then may he boldly lay hold vpon any one of these generall promises, and rest thereupon for comfort, in this manner: O Lord thou hast said in thy holy Word (which is the word of truth) that the Sonne of man is come *to saue that which is lost*; Lord, I am lost, and see nothing in my selfe to helpe mee: therefore I doe wholly rest vpon Christ, and looke for helpe onely by him. The same may bee said of all the generall promises, the least of which containe matter enough to support vs in all our feares, if wee would fitly apply them.

Where.



Wherein I doe againe forewarne euerie one who desires to belecue in God, and so to liue by his Faith, aboue all to deny himselfe, and not to looke for any thing in himselfe, why he should belecue (which I haue obserued to bee a maine hinderance from true beleeuing :) but to cast all our thoughts vpon God: First, how mercifull hee is to prouide such helpe for poore sinners in Christ, and freely to offer it vnto them in his Word: And secondly, how faithfull hee is to performe all that hee hath said, that by this meanes the poore sinner may bee moued to belecue in God, that he will surely succour, and comfort him in due season, and measure.

Thus would I now passe from these generall promises, and come to the speciall, but that I feare I haue not sufficiently cleared one point concerning these generals; namely, for the persons

Looke for nothing in thy selfe, to cause thee to belecue.

For the persons, to whom. First to all.

to whom God preacheth and proclaimeth these mercies, that they may beleue ( I speake not here, who shall enioy these, who bee onely beleeuers and their Seed, but to whom these be offered.) From whence bee raised the greatest doubts in many for their saluation, that they know not themselues to bee of that number, to whom God doth truly offer these mercies : and no maruell. For as it is not possible for a Rebelle against his Soueraigne, to beleue hee shall bee pardoned, vnlesse he be sure that he is contained vnder the Princes Pardon : So no sinner can beleue to haue pardon, till hee know that hee is in the number of those, to whom the Pardon is proclaimed by God in the Gospel ; For the knowledge whereof, either there must bee some speciall marke of difference whereby it may bee knowne, to whom the Pardon is proclaimed

med, and to whom not, or els it must be generall to all.

But there is no such speciall certaine difference betweene sinners before faith, whereby one may know the pardon is graunted to him, and such as he is, and not to any other: for then might some know themselves to bee vnder Gods speciall fauour, that is, elected before he beleue, which is impossible by any ordinary meanes: therefore of necessitie the onely way whereby any may know himselfe to bee contained vnder the pardon, is this, that he heares that God in his Gospell doth proclaime forgiuenesse of sinne in Christ, without exception, to all sinners, that whosoever heareth and beleueth, shall bee saued; the rest shall be condemned for not beleeuing, and not accepting this mercy offered to them.

Hauiing in the former part of  
this

No speciall  
difference  
before faith

Note.



Looke not  
to Gods se-  
cret, but to  
his reuealed  
will.

2. Pet. 3. 9.  
Ezek. 18.  
23. 32.

Mat. 23. 37.

this Treatise sufficiently proo-  
ued by many Scriptures, this  
point, that *Christ and all his bene-  
fits be freely offered without excep-  
tion to all mankinde*, as that one  
place, *Marke 16. 15.* expressly  
sheweth: I onely now aduise  
euery one, who is kept from be-  
leeuing by this, that he knowes  
not whether hee be contained  
vnder the pardon or no, nor to  
looke to Gods secret will, but to  
attend to Gods reuealed will in  
his word, wherein it is expressly  
said, *That God would haue no  
man to perish, but would haue all  
men come to repentance; and so  
oft, That hee desires not the death  
of a sinner*, that hereby he may  
be moued to seeke, and hope for  
that mercy, which God is so  
willing to bestow vpon him, if  
the fault bee not in his owne  
selfe, as it was in the vnbeleeuing  
*Jewes in Ierusalem*, of whom our  
Saviour complained, saying,  
*How often would I haue gathered  
thy*

*thy children, as the Henne gathereth her chickens under her wings? and ye would not.*

A further manifestation of this willingnesse in God to saue sinners, may be seene in his gracious inuitation of the vnworthiest to come to the wedding of his Sonne; yea, more by his beseeching sinners to be reconciled to him: and by the many and weighty arguments hee vseth to perswade men to beleue, by the great rewards, earthly, and spirituall, temporall, and eternall, which all beleeuers shall enioy; and by the fearefull woes which shall fall on all vnbeleeuers, both in this life, and that to come, as plentifully is to bee seene throughout the Scriptures.

Out of all this, me thinkes, a poore distressed sinner, might thus stir vp himselfe to beleue. If this bee certaine, that God would not haue mee perish, but  
is

Gods willingnesse to saue sinners.  
Math. 22.  
9, 10.  
2. Cor. 5. 20

Ioh. 7. 38.  
3. 18.

How to raise faith.

Note.

is very willing to saue mee, and therefore hath not onely prouided all sufficient meanes to bring mee thereto, and made such a generall pardon, as may assure me I am contained vnder it: yea, seeing I now know, that I am invited and called to come to Christ, and intreated to be friends with God, then may I be bold to come and assure my selfe, I shall be welcome. Yea, further, if I will not forgoe all these rich rewards tendered vnto mee, and pull vpon my selfe most iustly all those woes which God hath threatned against all despisers of his mercies, then must I gladly accept Gods mercy offered to me; and if I finde my vnbeleeuing heart to draw backe, then must I ply the Lord with feruent and constant prayers, that he would draw me by his Spirit to come to Christ, and so to rest vpon him for my saluation. And thus much for the



the generall promises, both in regard of the matters promised, and of the persons to whom they bee proclaimed, that euerie one who heares them, may claime his part in them.

Now to come to those speciall benefites which wee receiue in Christ, which belong to this first point, how our Faith is to bee strengthened in the assurance of our saluation by Christ: I intend to referre all that I haue to say herein, to these two: First, our *Iustification*: and secondly, the fruits immediatly growing from thence, which I gather out of the Apostle, *Rom. 5.1.* to bee these three, 1. *Reconciliation.* 2. *Adoption.* 3. *Hope of Glorie.*

Speciall  
benefits.

Concerning *Iustification*, it is euident by the Scripture, that all our saluation depends vpon it, that whosoever shall be saued, must bee iustified: and therefore of necessitie, hee that is not iustified, must needs bee condemned;

Iustificatiō.

Eccl. 7. 31.

Heb. 7. 26.

demned ; It behooueth then euerie one who lookes for saluation, well to conceiue, what it is to be iustified in Gods sight ; and then to make sure worke, that he may attaine it : yea, and know it also, that hee is iustified : without which, there is no comfort, or hope of happinesse. To bee iustified before God, is, to bee made righteous : that is, not on-ly without all sinne, but hauing all that righteoufnesse which God in his holy Law requireth, as *Rom. 2. 13.* So was *Adam* and *Eue* by creation : God made man righteous, So was *Christ*, Such an High Priest it became vs to haue, who is holy, harme-lesse, undefiled, separate from sinners, and made higher then the Heauens.

Besides these, not one of the whole stocke of mankinde, was thus righteous, but euerie Soule, young, and old, was, is, and euer shall bee in this World, voide of  
this

this righteousness, and full of all vnrighteousnesse: As *Rom. 3. 20.* *Therefore by the workes of the law shall no flesh be iustified in his sight.* It followeth then, that all that shall be saued, must be iustified another way, & that is this, by hauing that perfect righteousness which was in Christ alone, to be accounted theirs as if it had beene in themselues.

Not intending to enter into any further discourse hereof, which may bee seene in sundry Treatises, written of this argument; all our care must bee, to get this grace in Christ, whereby wee shall assuredly be saued. The Scripture is cleare, that this is obtained by faith, and no way else, as besides sundry other Scriptures, the Apostle both soundly and plentifully prooueth, *Rom. 3.* and *Gal. 3.* reade the places, in which we shall see not onely the truth of the doctrine, but many motiues to beleue,



leeue, and imbrace this grace wrought by Christ for vs, and by him freely offered vnto vs, that we might receiue it to our comfort.

To this purpose is that which is said, *Rom. 3. vers. 21, 22.* But now is the righteousness of God, made manifest without the Law, hauing witnesse of the Law and the Prophets, to wit, the righteousness of God, by the faith of Iesus Christ, vnto all, and vnto all that beleeue. And so forward to the end of the Chapter; wherein for our purpose, this is chiefly to be considered, That as none are partakers of this benefit of Iustification in Christ, but beleeuers: so seeing none can beleeue to enioy this, but such as know that God freely and faithfully offers it to them, therefore it is here, and elsewhere oft reuealed that as *all haue sinned and are deprived of the glory of God*, so are they *iustified freely by his grace*,  
through

*through the redemption that is in Christ Iesus. Which (as I said) cannot bee vnderstood, that all doe receiue this mercie of Iustification, purchased by Christ; but that as Christ hath wrought it, so God doth indifferently offer it in the Gospel to all: which is more manifested by the words following, Verse 25. Whom God hath set forth to be a reconciliation, through Faith in his blood, to declare his righteousness by the forgiveness of sinnes that are passed, &c.*

The vse to bee made of these, and the like, for the strengthening of our Faith, in the assurance of our saluation by Christ, is this; that euerie one who would beleue, doe set before him, on the one side his owne sinfulness, and cursedness, to bee such, that hee is no way able to make any satisfaction whereby hee might bee deliuered: on the other side, that Christ hath made a full satisfaction

*Vse.*

tisfaction vnto his Father for him a miserable sinner, and freely offers it to him; which if he beleeue, it shall be accepted for him and hee thereby saued: that this may draw him to renounce all hope in himselfe, and so to rely vpon Christ for his Iustification, and saluation.

Parts of iustification.  
Forgiuenes of sinne.

This shall be more manifest in the parts of Iustification, which are *forgiuenesse of sinnes, and imputation of righteousness*: And more especially in the former, *forgiuenesse of sinnes*, which so vnseparably bringing in the latter imputation of righteousness, the Scripture doth most labour to assure vs of. And for this cause all blessednesse is worthily placed herein, both by the Prophet *Dauid*, and the Apostle *Paul*, saying, *Blessed are they whose iniquities are forgiven, and whose sins are couered. Blessed is the man, to whom the Lord imputeth not sin.* That it may driue euerie man out

Pf. 32. 1, 2.

Rom. 4. 7, 8.



out of himselfe for happinesse, seeing *God iustifieth the vngodly*, Verse 5. And to draw all that shall bee saued, to looke for saluation, onely in Gods free mercie, forgiuing their iniquitie, and couering their sinne, and not imputing to them their sinne. Vnder which speeches is contained the way and meanes, how the righteous God (who will not let one sinne and breach of his Law to escape vnpunished, without deserued condemnation) doth yet set free poore sinners, from their sinne and punishment: which is only by the satisfaction, which Christ hath made for them in bearing their punishment; wherewith God being satisfied, doth fully and freely forgiue all those who by Faith accept this mercie offered vnto them.

To this end throughout the Scripture, is this great benefit of forgiuenesse of sin by Christ  
so

- so plentifully proclaimed vnto vs miserable sinners; I will cite a few for many. When *Iohn* the Baptist was sent to prepare way for Christ, first seeing Christ comming vnto him, he cried out,
- Iohn* 1.29. *Behold the Lambe of God, which taketh away the sinnes of World.*
- Our Sauour himselfe after his Resurrection, appearing to two of his Disciples going to *Emaus*, hauing opened their vnderstanding, that they might vnderstand the Scriptures, said vnto them:
46. *Thus it is written, and thus it behooned Christ to suffer, and to rise againe from the dead the third day: And that Repentance and Remission of sinnes, should be preached in his name among all Nations, beginning at Ierusalem.*
47. *Likewise the Apostle Paul preaching at Antioch, to the Iewes in their Synagogues, said vnto them; Bee it knowne vnto you therefore men and brethren, that through this man (meaning Christ)*

Christ) is preached unto you forgiuenesse of sinnes: And from all things from which you could not bee iustified by the Law of Moses, by him every one that beleenes is iustified. And so all the rest of the Scriptures, in which it is said, that Christ was deliuered to death for our sinnes: And gaue himselfe to redeeme vs from all iniquitie. And hath by himselfe purged our sinne. That he bare our sins on the tree. That he loved vs, and washed vs from our sinnes. And to shut vp all with that worthy saying of S. Iohn, If any man sinne, we haue an *Aduocate* with the Father, Christ the righteous. And hee is the propitiation for our sinnes, and not for ours only; but for the sinnes of the whole world.

In all of which, what can any man thinke to bee Gods meaning, but to provide a meanes to saue vs sinners? And therefore whosoever feesles his sinne, and feares Gods wrath, may boldly come

Act. 3. 38,  
39.  
Rom. 4. 25.  
Gal. 1. 4.  
Tit. 2. 14.  
Heb. 1. 3.  
1. Pet. 2. 24.

Reu. 1. 5.

1. Iohn 2.  
1, 2.

*Vse.*



come to Christ, and stedfastly belecue, that God for Christs sake will forgiue him, *and remember his sinnes no more.* And so much the more, may and ought euery one, to whom this good newes of pardon is brought by the preaching of the Gospell, lay claime to this pardon, and so shall he please God, and saue his own soule; otherwise as his sinne shall bee exceeding great, so shall his damnation be more grievous.

I doe therefore againe exhort euery poore soule who faine would belecue, not to make his sinne greater then Gods mercy: but seeing Christ hath borne the punishment of his sinne, and fully appeased Gods wrath for him, and doth expressely call him, and proclaime this pardon vnto him; therefore that hee commit himselfe to Christ, and so giue glory to God in belecuing, that through Christ his debt is discharged

charged, and he freed from condemnation; so that neither God will, nor the devill, nor his owne conscience, shall be able to lay any thing to his charge: then which what can bee more comfortable to a distressed sinner, I know not.

This might content vs, if we were not so full of vnbeliefe: but the Lord both knowing, and pittying our distrustfull hearts, hath said much more to perswade vs of our saluation in and by our Lord Christ Iesus. And whereas we haue learned that to the iustifying of a sinner, there is required not onely that his sinne and punishment bee quite taken away, but that hee haue perfect righteousness, without which there can bee no life: for although these two bee neuer parted (no more then soule and body in a liuing man) yet they be not both one, but necessarily distinguished; and both requi-

K

red

2. Part of  
Iustifica-  
tion.  
Imputation  
of righte-  
ousnesse.



2 Tim. 4. 6.

7.

8.

red in him that is iustified in Gods sight. The Lord therefore hath graciously provided a meanes, whereby we (who since the fall of our first parents, have vtterly lost our originall righteousness, and bee no way able, to attaine such righteousness as God in iustice requires at our hands) may recover our losse, and bee made perfectly righteous, such as God will allow, and for which hee will in his iustice grant eternall life. As *Paul* in his glorious triumph before his departure, did boldly professe. *For I am now ready to be offered, and the time of my departure is at hand; I haue fought a good fight, I haue finished my course, I haue kept the Faith; Henceforth is laid up for me the crowne of righteousness, which the Lord the righteous iudge shall giue me at that day, and not to me onely, but to all that loue his appearing.* Which one Scripture might suffice to persuade



swade vs, to looke for this righteousness and eternall life, which by due debt (through Gods mercy, and the merit of Christ) is made ours. But because this is not so easily seene, much lesse beleueed, that such as wee shall euer attaine to this high dignity the Lord hath reuealed his good will towards vs sinners in this behalfe, that hee hath prepared such a perfect righteousness for vs, and made a faithfull and free grant thereof vnto vs, that so we may make it our owne by Faith. This is most manifest, in that heauenly comparison, betweene the first *Adam*, and the second *Adam* Christ Iesus, set forth at large, and in many degrees, *Rom* 5.12. to the end. The summe of all is this, that the benefite wee haue in Christ, doth euery way exceede all the hurt we had in *Adam*, as the Apostle himselfe saith, verse 20. *Where sinne aboundeth, grace did much*

*more abound. vers. 21. That as sinne had reigned vnto death, so might grace also reigne by righteousness vnto eternall life, through Iesus Christ our Lord. Where we see that as sinne through Gods iustice brought death: so by Gods mercy, the righteousness of Christ brought to vs eternall life. As is expressly said, vers. 19. For as by one mans disobedience many were made sinnes: so by the obedience of one shall many be made righteous. Wherein it is cleare, that as Christ by his obedience was perfectly righteous, so by it many (that is, all) that by Faith receiue Christ, are made righteous in Gods sight. To the same purpose it is saide that wee are made the righteousness of God in him. And that of the Prophet Esay. By his knowledge shall my righteous seruant iustifie many: for hee shall beare their iniquities. And for this cause is Christ called, The Lord our righteousness: And*

2 Cor. 5. 21  
Esay 53. 11

Ier 23. 6



and that he is *the end of the Law*,  
for righteousness to every one that  
beleeueth. And for this cause are  
the Sacraments said to be *seales of*  
*the righteousness of Faith*, and to  
the same intent much: wherein  
wee see how plainly and plenti-  
fully the Lord sets out this per-  
fect righteousness, and life ther-  
by in Christ, to be made ours.  
Which if any shall but neglect,  
and passe by, and not accept,  
how shall hee escape most iust  
condemnation? As wee reade  
*Heb. 2. 3.* speaking of the same  
matter.

33. 16.  
Rom. 10. 4.

4. 11.

How then can this but per-  
swade every one, who desires sal-  
uation, with both hands (as wee  
say) to receiue this great gift of  
Christs righteousness to be his:  
whereupon depends so certaine-  
ly his eternall happinesse. And  
how iustly shalt thou perish, who  
hearing of this great goodnesse  
of God, prepared in Christ, and  
offered in the Gospell to thee,

Use.



and yet wilt not receive it? But either securely neglect it, or at least by thy vnbeliefe, deprive thy selfe of so incomparable a benefit. I can say no more to perswade thee: but I beseech the Lord to perswade thee; and doe thou giue the Lord no rest, till by his Spirit hee draw thee to embrace this benefite, to thy everlasting comfort.

Fruits of  
Iustifica-  
tion,

Now to come to the fruits of Iustification, which bee so many effects of Gods grace accompanying and following our Iustification, 1. *Reconciliation*, 2. *Adoption*, and 3. *Hope of Glorie*. I am not ignorant that these bee set in another order diversly, by divers Diuines, which is not much materiall; for all consent, that they bee speciall benefites, which Christ hath purchased for vs by his death and obedience, and serue much for the assurance of our salvation. Whereas on the contrary the ignorance

or doubting of them , must needs breed much discomfort, especially in time of temptation, and at the houre of death. Yet seeing these doe so depend vpon the former of our Iustification, that he who is iustified, cannot want these; and without a man be iustified, hee can neuer enjoy any of them , either to be at peace with God , much lesse to come into so high fauour , as to be adopted and made Gods childe , and heire of all his blessings; and lest of all, attaine such hope of euerlasting glory with God in his kingdome, as might make him here in this vaile of misery , not onely to cheare vp his heart in the expectation thereof, but outwardly to reioyce, and holily to boast thereof: seeing, I say, the iustified man, and none else hath these most certainly, the best way to get assurance of these, is to make sure our Iustification, in



such sort as hath beene alreadie shewed.

But seeing the Scriptures doe oft make mention of these, that God hath prepared and offered these to vs in Christ: it shall bee to our comfort to take knowledge of them, and so labour for the right vse of them.

Page 91.

Reconcili-  
ation.

Remembring that I haue in the former part of this Treatise, spoken of these effects of our faith, out of *Rom. 5. 1. &c.* to set out the great and precious fruits which are gotten by Faith, thereby to prouoke all, more to labour for faith: I may now be the more brieft, especially seeing the Scripture including them in the former, is not so plentiful as in the former: For the first of these, *Reconciliation*, I vnderstand, that whereas before we were in Christ, we were enemies to God by reason of sinne. Now by Christ we are reconciled and made friends, as *Rom. 5. 10.* For  
if



if When wee were enemies, we were reconciled by the death of his Son, much more being reconciled, wee shall bee saved by his life. So likewise notably is this set foorth. 2 Cor. 5. 18, 19, 20. All things are of God, who hath reconciled the world unto himselfe by Iesus Christ, and hath given vs the ministry of Reconciliation. For God was in Christ, and reconciled the world unto himselfe, not imputing their sinnes unto them; and hath committed to vs the word of Reconciliation. Now then are we Ambassadors of Christ: As though God did beseech you through vs, we pray you in Christs stead, that ye be reconciled to God.

In both which Scriptures these two things I obserue for our purpose;

First, That wee being ranke enemies to God, Christ by his full satisfaction (whereof his death was a principall part) hath reconciled God his Father vnto

K 5

man-

2. Obser-  
uations.

I

mankinde; yet not so, that any haue the benefit thereof, but they who gladly doe accept it.

2

The second is, That seeing none could so much as know this, much lesse haue warrant to beleue, to haue any part in it: Therefore the Apostle as a faithfull disposer of the secrets of God, plainly affirmes, and for more certainty repeats, that this Reconciliation was wrought for the world, that is, all mankinde, (though againe I say, none but Beleevers enioy it.) And the more to draw vs to beleue, that God hath granted out a Commission to the Ministers of the Gospell, to Preach and publish this good newes of Reconciliation wrought by Christ betweene God and man: and that they should by all meanes labour to perswade men; yea (which is wonderfull) he saith that God by his Ambassadors, doth intreate them to bee reconciled to God, that



that is, to accept this vnheard of mercy offered to them.

These things which I consider, I cannot but admire Gods vn-speakeable mercy, in so seeking to saue vs his enemies, and our brutish ingratitude in so light esteeming thereof: yea our senselesse neglect of our chieft good, and our deadly vnbeliefe; by which wee deprive our selues of so vnvaluable treasure, freely offered vnto vs. What may bee saide more to mooue our stonie hearts either to desire, or to accept so great grace I well see not: but this I see, and am sure of, that it shall bee more tollerable for Turkes and Pagans in the day of iudgement, then for thee whosoever thou art, who living in the Church, doest either despise or so distrust this bountie of the Lord, that thou doest not receiue it.

As for such who preferre any worldly thing before this vn-mat-

Gods great mercy.

Note.



Swine.

Reu. 22. 11

Weake be-  
leeuers.

Eph. 2. 3.

Col. 1. 21.

matchable mercy, and so if not, grossely reiect it, yet securely neglect it, and as Swine trample such precious pearles vnder their feet: I say no more, but *he that is filthy, let him bee filthy still.*

But for such poore soules, as doe highly prize this exceeding fauour, to be reconciled vnto God, and onely be kept from it by distrustfull feares, that it is not for them (they being so vn-worthy.) I beseech them in the Lord, deeply to weigh what hath beene said to draw them to belecue, and for example, to set before them Gods dealing with the *Ephesians*, of whom the Apostle saith, *That when they were dead in trespasses and sins*, (which is as bad as may be, yet he heaps more of their wofull condition, verse 2. 11. 12.) *yet these were quickned in Christ*: so likewise the *Colossians*, being before their conuersion *strangers, and enemies, because their minds were set on e-*

vill

*vill works, were reconciled to God, &c. And to say the truth, so is it with all that bee converted, as Paul testifieth of himselfe, and all other beleeuers before their effectuall calling, that they had their conuersation in times past in the lusts of their flesh, in fulfilling the will of the flesh, & of the mind, and were by nature the children of wrath as well as others.*

All before  
faith, dead  
in sinne.

All which, if a poore sinner shall consider, that others in as bad a state as he, and many farre worse, were receiued to mercy: and that God doth in mercy as freely offer it to him as them, and is as faithfull as euer to performe what he saith: this doubtlesse will in time mooue him to expect like mercy at Gods hands, if hee shall with patience waite the Lords leisure, and neuer giue ouer earnest supplication to God, to draw him, and daily meditation on Gods mercy. Thus will I leaue this poynt (ha-  
ving

Use.



Peace,

ving said more then I purposed.) onely I desire to be considered, that vnder this reconciliation, I containe that Peace which Christ makes betweene God and vs, whereof *Rom. 5. 1. Ephes. 2. 17.* and else-where oft; that it may be referred to this head.

Adoption,

1. Sam. 18.  
23.

1. Ioh. 3. 1.

Now wee come to the second fruit of our Iustification, which is *Adoption*, whereby I vnderstand that high fauour of God, whereby hee maketh those who be iustified by Christ, and so reconciled, his owne children, and heires of all his blessings. If *Dauid* thought it no small preferment to bee sonne in Law to King *Saul*: what may bee thought of this? and therefore the Apostle *Iohn* calleth all to an admiration of that vnspeakeable loue of God, in calling vs to be the sonnes of God.

Wherein wee haue to consider, not onely the excellency of this



this estate, but the certaintie of it, without which wee could haue no comfort by it. This certainty appeares as in this, that God hath called all true Beleevers to be his sonnes: so further in the next verse where hee saith, *Dearely beloved, now are wee the sonnes of God, though (as he saith) it appeares not what wee shall bee.* To this purpose well serveth that gracious promise which the Apostle citeth out of the Prophet *Hosea*, *And it shall be in the place where it was said unto them: yee are not my people, that there they shall bee called the children of the living God:* So likewise, when the Lord promiseth to such as shall separate themselves from the wicked: *And I will be a Father unto you, and yee shall bee my sons and daughters, saith the Lord Almighty.* Againe, *Hee that overcommeth shal inherit all things. And I will be his God, and he shall be my sonne:* these promises must be

Certainty  
of adoption.

Rom. 9.26

2 Cor. 6.18

Rom. 21.7.

Gal. 3.26.

bee the cause of our faith, and our faith the cause of our obedience, as hath beene sayd. And therefore it is sayd, *Ye are all the sonnes of God by faith in Christ Iesus.* And yet much more to our present purpose, is that excellent Scripture, *Galat. 4. 4, 5, 6, 7.* which containes much for the strengthening of our faith in this whole point of assurance of our our saluation, therefore I rehearse it all : *But when the fulnesse of time was come, God sent forth his Sonne made of a woman, and made under the Law, that hee might redeeme them which were under the Law : that we might receive the adoption of the sons, And because yee are sonnes, God hath sent forth the Spirit of his Sonne into your hearts, which cryeth Abba, Father.* Wherein (to passe over all the rest) this is euident, that a maine end why God sent his Sonne to redeeme vs miserable sinners, who are by nature vnder

under the curse of Law) was this, that wee might by this redemption by Christ bee made Gods children, and, as the Apostle saith, *If children, then also heires, euen the heires of God, and co-heires with Christ*, as it followeth in the former Scripture, *Gal. 4.7. Wherefore thou art no more a servant, but a sonne; now, if thou be a son, thou art also an heire of God through Christ.*

Rom. 8. 17.

If this be so (as the diuell himselfe cannot deny) who can sufficiently admire and magnifie the bonntifulnes and loue of God to man, by so great a price to purchase so high a dignity, (as the Apostle *Iohn* calls it) that wee should bee the sonnes of God, and partakers with Christ of all his glory in his Fathers Kingdome?

Vse.

Tit. 3. 4.

Ioh. 1. 12.

But me thinkes I heare some one say, It is true, this is a most blessed estate, if a man might be assured it were his own: but seeing



*Obiect.*

ing the Scripture oft witnesseth, that they be but few who attain this fauour, how may I who am so vnworthy, so full of sinne, and void of grace, euer hope to be a partaker hereof.

*Ansiv. I.*  
Why so few  
Gods chil-  
dren.

This being so great an obiection, and so common, whereby many be kept from beleeuing, it is meet to be well answered. It hath two parts: first, that so few come to bee Gods children, to which I answer, first, the fault hereof is not in God, who (as oft hath been said) hath so largely proclaimed life in the Gospel to euery sinner. Againe, if there were an almes of great value cast among many, which a few only could enioy, what scrambling is there who could get it?

*Mat. 25. 26.*

A memorable storie of late yeares, I will relate to be a witness against all such *wicked seruants, and slothfull*, as our Saviour calls them) who hearing that a few shall be saued, will let o-  
thers

thers strive for it, and be content to goe without it themselves; which is indeed, and so the Lord will count it, a flat despising of his mercy offered vnto them. A rich woman gaue at her death a dole of sixe pence to the poore that came to Leaden Hall in *London*, for which there was such striving that many were troden to death; how shall these rise in iudgement against our dainty, idle, ambitious, covetous and voluptuous worldlings, who every one in their kinde, strive extreamely for their desires, but take no paines to bee saved?

But to leaue these, and to come to the second part of the obiection, which concernes a better sort, and farre nearer salvation, who bee kept backe by their vnworthinesse; whom as I much pittie for their vncomfortablenes, so can I no lesse blame for their ignorance, that after so long

A story of  
striving for  
six pence.

*Answ. 2.*



Naturall  
pride.

long preaching of the Gospell, wherein all the mercies of God bee proclaimed vnto, yea bestowed vpon sinners, yea great, and all vnworthy (as in the last poynt before this was shewed :) yet these poore soules do sticke so fast in the mudde of their naturall pride of Popery, as to seek for some worthinesse in themselves, for which God should make them his sonnes. To conclude then this poynt, seeing God is a free giuer of this high fauour of Adoption; and no seller of it; and seeing hee so freely offers it to thee in Christ; beware, that neither by idleness, nor proude ignorance, thou depriue thy selfe of it, but thankfully accept it; so shalt thou be saued.

Hope of  
glory.

The last speciall benefit which wee receiue from Christ, as a fruit of our iustification, serving for strengthening of our faith in the assurance of our saluation,



on, is the *Hope of glory*: whereby I vnderstand that God hath prepared for vs sinners, this singular comfort, that we may enjoy in this life, such a hope and expectation of everlasting glory, as may both inwardly cheere our hearts, and cause vs outwardly to confesse the same, to the glory of God, encouragement of other faithfull people of God, amazing of the wicked, and strengthening of our selues, to hold out to the end, against all discouragements whatsoever. That God hath prouided such a stay, to support vs in all the changes of this life, may sufficiently appeare by that which we reade, *Heb. 6. 17, 18, 19.* a Scripture containing great force for the strengthening of our faith, in the certainty of our saluation, as we shall see.

*Wherein God willing more abundantly to shew vnto the heires of promise, the immutability of his counsell,*

counsell, confirmed it by an oath. That by two immutable things, in which it was not possible that God should lye, we might haue a strong consolation, who haue fled for refuge, to lay hold vpon the hope set before us; which hope we haue as an anchor of the soule, both sure and stedfast, and which entreth into that which is within the vaile, whither the fore-runner is for vs entred, euen Iesus made an high Priest after the order of Melchisedeck. Wherein be these heauenly matters contained, which I will onely lay open, and so gather out that which makes most for our present intention, to make vs more sure of this grace, the hope of glory.

1. Gods decree and euerlasting counsell concerning our saluation, is *unchangeable*.

2. It was Gods good pleasure to make this exceedingly manifest.

3. The persons to whom  
God

God would thus manifest his counsell, were the *heires of promise*.

4. The meanes whereby God would thus manifest his counsel, was this, That what he promised, he *bound with an oath*.

5. These two evidences of Gods counsell, be sure and vnchangeable.

6. *It is impossible that God should lie in these.*

7. By these wee may haue *strong consolation*.

8. They who shall haue strong consolation must make hope *their refuge*: that is, hold fast on it.

9. That hope is set before them to hold *fast* by.

10. This hope is to our soules *intimations*, as an *Anchor* to a ship in stormes.

11. This Anchor which will hold, it is *sure and stedfast*.

12. It is entred *vpward into heauen*, as our earthly anchors  
be



be cast downewards.

13. *Christ our fore-runner* is gone to heauen for vs.

14. *Christ is our everlasting high priest.*

Behold what store of heauenly matters be heere contained : which when I did consider so closely folded vp, and so well furthering the poynt in hand, I was drawne thus to vnfolde them. Among all, this is speciall for our purpose, that Almighty God as a louing Father hauing provided for his children a good estate, was very carefull to make it sure vnto them, and therefore hath giuen two such euidences as cannot deceiue, his promise and oath; that we being perswaded heereby, might in all our feares, for our refuge, cast our hope vpon his fidelity : so shall we be safe, and haue strong consolation. Wherein we see the singular vse of this hope of eternall life, *that*

*it*

it is hope which makes vs not ashamed, as the Apostle speaketh, and the Prophet *David* exceeding oft the same: *Yea, that we are saved by hope*: that is, we are so assured of our saluation, as if wee possessed it already; and therefore doe with patience wait for it. There is much in this Scripture to this end, that as the whole Creation as it were groaneth and trauelleth in paine, with earnest expectation, waiting for the manifestation of the sounes of God, what time they shall bee deliuered from the bondage of corruption into the glorious libertie of the children of God: So all true beleeuers (who haue the first fruits of the Spirit) groane in themselves, waiting for the Adoption: to wit, the redemption of their bodies: that is, for a full glorification of soule and bodie. This is to be seene in the liues and deaths of Gods faithfull seruants, who for this hope, endured the Crosse, and despised  
L shame

Rom. 5. 5.

Psal. 25. 3.

Rom. 8. 23.

Heb. 12. 2.



Heb. 11.26

1 Thes. 2.

12.

1 Pet. 1,3

shame, as it is testified of our Saviour himselfe; and of *Moses*, that hee did choose rather to suffer affliction with the people of God, then to enjoy the pleasures of sinne for a season: esteeming the reproach of Christ greater riches then the Treasures in Egypt, for he had respect to the recompence of reward. The same is to be seene in all that honourable company, mentioned, *Heb. 11.* And so in all the holy Martyrs, in all ages, what was it, but this hope of glory, after a short suffering, which made them willingly to endure so great and sore persecution? I might bee long in this, for the Scripture speakes much hereof, exhorting vs to reioyce in hope, making it the end of our vocation, and regeneration: God hath called vs to his Kingdome and Glorie; God, according to his Mercy, hath begotten vs againe to a lively hope, by the resurrection of Iesus Christ from the dead, to an inheritance



ritance incorruptible, undefiled, that fadeth not away, reserved in the Heavens for us, &c. And more to like effect as doth follow, well worth our reading, and carefull consideration, serving much to the comfort of Gods children.

Out of all which, this is that I gather: seeing this hope of Glorie is so sure an Anchor in all Stormes, so strong an Helmet in all our Battailles; that we therefore carefully provide our selues of this Grace: yea rather, seeing God hath so plentifully provided it for vs, and giuen vs so many promises heereof, and hath called vs heereunto, and so oft exhorteth vs to reioyce in this hope of Glory; all this should moue vs to hold fast the profession of our hope, without waivering: For hee is faithfull that promised, as the Apostle exhorteth: Otherwise, wee shall call Gods Truth and Faithfulnesse into question, which is a high de-

Use.

Heb. 10.23

gree of tempting God, and no lesse provocation of his high displeasure: whereas on the other side by casting this anchor in any storme, wee shall be sure to escape shipwracke, and so in the end arriue at our desired port of everlasting salvation.

Thus haue I now shewed as briefly and plainely as I could, how every one who is troubled with vnbeliefe, about the certainty of his salvation, namely, whether such as hee (so voyd of all grace, and so full of all sinne) may bee bolde to belecue, and thereby bee assured to bee saved by Christ; and to this end, that his sinne is quite forgiven, and hee accepted as righteous in Gods sight, so reconciled to God, and adopted to bee Gods childe, that hee may reioyce in hope of the glory of God; how such an one (I say) may get and dayly encrease this assurance of  
faith,

faith, that there is no *condemnation to him belonging, but that hee hath everlasting life, and is passid from death to life*; then which what can bee more welcome & comfortable to a troubled conscience, I well see not. And therefore (as oft before) I exhort all that feele this weaknesse of faith concerning their salvation, aboue all to obserue these and such other Scriptures (whereof there be many) wherein Christ and salvation bee offered to poore sinners, that they (who haue as good right to them as any,) may not for any thing they see in themselues, put these promises from them, as not made to them. But rather in admiration of Gods wonderfull goodnesse, mercy, and compassion vpon such vnworthy wretches, to giue glory to God, in beleeving and accepting this mercy so freely offered: which they must doe before they shall

Obserue  
Scriptures  
concerning  
Christ.



see such a through change of hart and life in them, as they earnestly desire, and for want whereof, they thinke they ought not to beleue ; which is to such ( if not the onely, yet ) the chiefeſt let and hinderance from Faith : whereas on the other ſide, when it ſhall pleaſe Gods Spirit, by theſe his free Promiſes, to draw them to beleue, and though weakely, yet truly to ſtay themſelves vpon Gods great mercy, ſo revealed to them ; then aſſuredly ſhall they ſee and feele this change in their hearts, that they know not what to ſay or thinke of Gods mercy, in pardoning ſuch as they feele themſelves to bee. This cannot but breede an vnſained loue in them to God, with an earneſt deſire and true purpoſe to gloriſie him ; which be the chiefe parts of a holy life, and ſureſt proofes of ſauing Faith : which can no more want theſe, then a true fire can bee  
with.

without heate ( though too many carnall Gospellers thinke otherwise, ) and so miserably perish.

Hauing thus seene , how wee are by Gods promises to get and encrease our assurance by Faith, that wee be Gods children: Now it followes, that wee consider, what bee the markes of Gods children, whereby wee may bee further assured thereof. Among which markes , seeing Faith it selfe is the first and surest prooffe that wee bee Gods children, and to this end, many precious Promises bee made to such as doe already beleeeue; as the former Promises were made to beget and encrease Faith: It is meete that we take some view of these, not for the strengthening of our Faith, but that by our Faith ( be it small, or great ) we may haue a sensible assurance of our saluation. To which purpose may this serue, that wee who beleeeue in

L 4      Christ,

Faith a  
marke, wee  
be Gods  
children.

Promises  
made to  
beleeuers.



Beleeuers  
be blessed.  
Ioh. 20. 29.  
Math. 3. 16.  
16, 17.

Beleeuers  
saued.  
Mar. 16. 16

Rom. 1. 16.  
10. 9.

Ioh. 3. 15,  
16.

5. 24.

12. 45. 11.  
26.

Christ, are so oft said to be blessed, as our Sauour said to Thomas, *Blessed are they who haue not seene, and yet haue beleeued*: and againe, to his Disciples, *Blessed are your eyes, for they see, &c.* And likewise to Peter, *Blessed art thou Simon Bar Iona, for flesh and bloud hath not reuealed it vnto thee, but my Father which is in Heauen*; and the like many. To the same end also it is said, *That he who beleeueth, shall be saued*: That the Gospell is the power of God vnto saluation, to euery one that beleueth. Again, *If thou confesse with thy mouth the Lord Iesus, and shalt beleue in thy heart, that God raised him from the dead, thou shalt be saued*: And againe, *Whosoener beleueth in Christ, shall not perish, but haue euerlasting life, yea, hath euerlasting life*, Ioh. 6. 47. and is passed from death to life. Again, *I am come a Light into the world, that whosoener beleueth in mee, shall not abide in darkenesse*: and  
though



though hee were dead, yet shall hee live, and shall never die. The same also is intended in these Scriptures, in which forgiveness of sinnes, righteousness, and iustification are promised to Beleevers. *Act. 10. 45. Rom. 10. 4. Act. 13. 30. Rom. 4. 5. 5. 1.* So likewise it is said, *Wee are made the Children of God by Faith;* and as many as received him, to them hee gave power to bee the Sonnes of God, even to them that beleeue in his Name. Lastly, (to heape vp no more of this kinde) to this end is that; *Christ shall come to bee glorified in his Saints, and be made marueilous in all them that beleeue, &c.* In all these, and many the like promises, made to such as doe truely beleeue in Christ, may evidently appeare, that if any doe know, and can prooue themselves to bee in the Faith, as the Apostle speaketh, by this, hee may bee infallibly assured of his Salvation.

All grace  
promised  
to belee-  
vers.

Gal. 3. 26.  
Ioh. 1. 12.

1 Thes. 10.  
10.

2 Cor. 13.

L 5 Where-

Many de-  
ceiued,

2 Pet. 1:10

Wherein seeing the greatest part of Professors of Christian Religion be deceived, saying they haue Faith, when in truth they haue none; it highly behooues such as looke for better comfort, a boue all, to beware their hearts doe not beguile them herein, *and to bestow all studie, to make their calling and election sure*, that they may know that Christ dwells in them: otherwise, they cannot be *approved*, neither by themselves, nor any others, to be in the state of Grace.

Thus much for Faith it selfe, whereby we may certainly know that we be Gods children, heires of salvation, and cannot perish. We are now further to see some speciall fruits of our Faith, which be the effects of Gods Spirit in all true Beleevers, and bee so many markes whereby they doe know themselves, and be known to others, that they bee Gods Sheepe, and so be further evidences



ces and assurance, that they bee Gods Children, and shall bee saued.

Among all, this gift of the Spirit is a sure marke of our saluation: in which respect, it is called a *Seale*, *Ephes. I. 13*. Where the Apostle setting out the conuersation of the *Ephesians*, layes down both these evidences: first, of their Faith; secondly, of this gift of the Spirit, saying : *In whom yee also (haue obtained Inheritance) after that yee heard the word of Truth, the Gospel of your saluation; wherein also, after yee beleueed, yee were sealed with the Spirit of Promise, which is the Earnest of our Inheritance, untill the redemption of the purchased Possession, unto the prayse of his glory. In which wee see the Lord deales with vs according vnto the manner of men; who, in their Conueyance of Land, doe not onely giue Writings, to make knowne their Graunts, but to make*

Assurance  
by the  
fruits of  
Faith.

I. By the  
gift of the  
Spirit.



make them sure, doe set Seales to their Writings; and besides, doe giue a Turfe of the Land, to assure the possession: so the Lord hauing giuen vs his Word and Writing for saluation in Christ, therby to make vs beleue, doth also giue his Spirit so manifestly to worke in them, that they bee thereby more assured, that Christ is theirs, and that by him they shall inherite eternall glory.

Spirit an  
earnest.

2 Cor. I. 22

5.5.

For which cause, it is sayd, they were sealed with the Spirit of promise (that is, which was promised to all beleeuers.) And this gift of the Spirit, is layd to be as an earnest penny, to assure vs we shall enioy the full bargaine, or rather the whole gift of perfect happinesse in Gods Kingdome. Of this, I vnderstand that of the Apostle, where hee sayth, That though some, who had made a faire profession, were now fallen away from the Faith,

*Neuer.*

Neuertheless the foundation of God standeth sure, having this seale, the Lord knoweth them that are his; and let every one that nameth the name of Christ, depart from iniquity. Where he makes the foundation of our salvation to be Gods election; and a seale or stampe whereby wee bee knowne to bee Gods children, to be an holy life, a Part whereof is departing from iniquity. Thus then wee may see in generall, that the gift of the sanctifying Spirit, which is the first and chiefeſt fruit of faith, and roote of other graces necessary to salvation, is a most sure evidence, that we be the children of God; & heires of salvation by Christ; which might suffice to assure any man of his state to bee very good, if he be not deceiued, but bee sure hee hath received this sanctifying Spirit: for so the Apostle, 1. *John* 4. 13. reasoneth, *Hereby we know that wee dwell in him,*

2. Tim. 2.  
19.



Assurance  
of saluati-  
on by  
keeping  
Gods  
comman-  
dements.

him, and he in vs, because he hath giuen vs of his spirit : as was further spoken in the former part of this Treatise, and is now for our better assurance that wee be in Gods fauour, more largely to be laid open, if not in all, yet in the most principall effects of this Spirit dwelling in vs.

Among which, good order requireth to beginne with that which is most generall, and contains the rest: namely, the keeping of Gods commandements, which in sundry places is made a sure marke of sauing grace. This is manifest in that diuine Epistle of *Iohn*, which was written principally to this end, to set downe sundry markes whereby it may be knowne, who be the true children of God, and who not, Among which this is one the keeping of Gods commandements, as 1. epist chap. 2. ver. 3. *And hereby we know that we know him, if wee keepe his Commandements:*



ments : the meaning whereof, is, that the conscionable endeavour to frame our lines, according to Gods will revealed in his Word, is a most certaine marke, that we be true beleivers; and so the true children of God and heires of glory. To this end is that, 1. *Ioh. ch. 3. 22.* where he makes this keeping of Gods Commandements, an evident note that we are in Gods favor: so that, *Whatsoever wee aske, wee receive of him.* And againe, *verse 24.* He that keepeth his commandements dwelleth in him, and he in him. It would be too long, and I thinke needlesse to heape vp more of this argument : for the Scriptures are full of these promises made to the righteous, to obedience, to such as walke in Gods way, *hearken to his voyce, beare much fruites, bee new creatures,* and many of like sort. All meaning the same thing, to lead a godly life, which whosoever doth

doth in truth, though with much weakenesse, hee may certainly thereby assure himselfe of his salvation.

*Use.*

Which if many a poore soule (who haue a good care to please God, and that of very loue vnto him for his mercy) would consider, it might comfort them against all their feares and doubtings, rising from the sense of their infirmities, which for iust causes God doth leaue in his deare children. And therefore (these being the persons for whose sake specially I write these,) I earnestly beseech them to deale righteously with God, and their owne soules, and not to rob God of his honour, and themselves of their comfort in doubting of his fauour, but rather acknowledge the gracious worke of God, in so renewing them by his Spirit, that whereas by nature they had no care to please God, nor conscience of obedience:

bedience : Now God and their owne consciences doe witnesse, and Gods people doe see, it is their chiefeſt endeavour to please God in all things, and their greateſt grieve to offend him : whereupon they may certainly conclude, That they are in the ſtate of grace, notwithstanding the burthen of their infirmities, vnder which they groane, and oft deſire to be diſſolued, and to be with Chriſt.

Mee thinkes this might abundantly ſuffice, to confirme any truly conuerted ſoules, that their caſe is good, and their end ſhall be ſafe, notwithstanding the many ſore battailes and blowes they meete withall by their corruptions, yet dwelling not raiging in them.

But ſeeing the Lord (who of olde ſaw how hard it would bee for vs, to hold faſt this aſſurance of our ſafetie, eſpecially when our enemies ſeeme to haue the  
vpper

Particular  
duties.



upper hand,) hath made so many promises of Salvation, not onely to generall obedience, but almost to all particulars, that though wee many times cannot fetch comfort from some duties, and fruits of our Faith, yet we may from others, and neuer want some true evidences of our faith and happinesse. It shall be expedient to set downe some chiefe, referring the diligent Reader of the Scriptures, to take a patterne by these to obserue and make vse of the rest as he can.

1. Loue a  
marke of  
happinesse.

Among all, the first and chiefe fruit of faith, is loue to God, and all them which belong to him, to Christ and to all his members; all which be vnseparably ioyned, and doe all proceed from the loue of God to vs, as *1. Ioh. 4. 19. We loue him, because hee loved vs first.* From whence we may soundly gather, that as Gods loue is the cause of our loue

loue of him; so our loue of God is a certaine prooffe that wee are loued of God, and shall be everlastingly blessed and saved by him; which the Apostle *Iames* expresseth, *That God hath promised the crowne of life, (and in another place) The kingdome to them that loue him.* The same also is intended in that heauenly saying of the Apostle, *And wee know that all things worke together for good to them that loue God, to them that are the called according to his purpose.* And the same may bee gathered out of that excellent sentence, *Eye hath not seene, nor eare heard, neither hath entered into the heart of man, the things which God hath prepared for them that loue him; And to like effect, But if any man loue God, the same is knowne of him.* In all which and the like many, our loue of God is made a certaine prooffe that we be in Gods favour, and heires of his Kingdome:

*Iam, 1. 12.  
25.*

*Rom, 8. 28*

*1 Cor. 2. 9  
And 8. 3.*



Our loue  
to Christ.  
Ioh. 14. 21.  
23.

dome: so likewise is our loue to Christ, as he himselte professeth, *And he that loveth me, shall be loved of my Father*, where our loue of Christ is not the cause, but the effect of Gods loue to vs, as followeth a little after: *If any man loue me he wil keep my words, and my Father will loue him, and wee will come vnto him, and make our abode with him.*

Loue of  
our bre-  
thren.

Ioh. 13. 35.

1 Ioh. 2. 10  
chap. 3. 14.

In like sort our loue we beare one to another, as brethren and members of the body of Christ, is made an infallible marke, that we belong to Christ, as hee said to his Disciples, *By this shall all men know that ye are my Disciples, if yee loue one another.* And for further prooffe heereof wee need goe no further, then to the first Epistle of *Iohn*, in which this brotherly loue is oft set downe, as a sure evidence, that we are in a blessed estate; *Hee that loveth his brother abideth in the light, and there is no occasion of stumbling*



ling in him. Again, wee know that wee are passed from death to life, because we loue the Brethren.

And in another place, If we loue one another, God dwelleth in vs, and his loue is perfected in vs. And

a little before in the same chapter, Beloved, let vs loue one another; for loue is of God, and every one that loveth is borne of God.

And againe, verse 17. Herein is our loue made perfect, that we haue boldnesse in the day of iudgement.

Yea more, our Saviour teacheth, that the loue of our enemies is a good prooffe that wee are the children of God, as both the Evangelist *Matthew* and *Luke* report. The places be knowne.

From all which wee see how any (who calleth in question, whether hee hath true faith, and be in the state of grace) may by this grace of loue assure himselfe that he hath true faith, and so shall be saved. Onely we must take heede wee deceiue not our selues

4. Vers. 12.

Verse 7.

Loue of our enemies.

Math. 5. 44,

45.

Luk. 6. 35

Vse.

Take heed of deceit.

2. Marks of  
true loue.

selues with a vaine carnall loue, (as many doe) which shall appeare by these two especially, whether our loue come from Faith, and secondly breede true obedience; which if it doe, it is sound, and a sure warrant of saving grace: otherwise, if either of these bee wanting, then our loue at best is but naturall, which can bee no prooffe of true happinesse.

Fruits of  
loue.

Rom. 13. 10  
Col. 3. 14.

For further manifestation hereof, that our loue is sound, and so our faith, and safety, wee neede no other arguments then to see what bee the fruites that grow from hence. For the Scriptures in sundry places make loue the root of all fruites of a godly life, calling it the *fulfilling of the Law, and the bond of perfectnesse*. So that if our loue be fruitfull in holinesse to God, and in righteousness to men, it will manifestly declare that wee bee the true children of God.

Here-

2. Feare of  
God.

Herein may well come in the first place, *the feare of God*, which if it come not from loue, and be not tempered therewith, is but a seruile feare, and not that holy feare which is made such a marke of Gods children, that it is vsually made a surname to them all, to bee such as feare God: As, *Blessed is the man that feareth the Lord, and greatly delighteth in his Commandements; Hee will blesse them that feare the Lord both small and great.* And the like many. That which wee are heere chiefly to regard, is, what high commendations are given to this fruite of Faith, the feare of God, whereby hee that feeles this grace, may know hee is truely converted, and shall be saued. This is to be seene in all those Scriptures, where they that feare the Lord be pronounced blessed, as in the last fore-named places, and so *Psal, 121. 1.4.* meaning he that feares the Lord

*Psal. 112, 1  
115, 13,*



Psa. 31. 19.

Accepted.

Act. 13. 26.

Psal. 25. 12.

&amp; 147. 10.

Psal. 145.

19. 147. 12

Mal. 4. 2.

Lord, is and shall be euery way blessed: To the same purpose bee those Scriptures, which set out the greatnesse and perpetuity of Gods mercy to those that feare him, *Psal. 103. 11. 17.* and *Luk. 1. 50.* the places be knowne. Such is that, *O how great is thy goodnesse which thou hast laid up for them that feare thee!* The like *Eccles. 8. 12.* It would be long to cite all of this kinde. These be some, that such as feare God are accepted of him, *That God will teach the man that feareth him in the way that he shall chuse,* And more in the same Psalme to the like effect. *The Angell of the Lord encampeth about them, they shall not want any good thing. The Lord will fulfill their desire; he taketh pleasure in them.* And to end this, *The Sonne of righteousness shall rise up to these, and the reward of eternall life shall bee giuen them, Reu. 11. 18.* If this bee not sufficient, I know not what

what may bee, to perswade any man who findeth this true feare of God in his heart, that hee is and shall be blessed for ever.

It behooveth therefore all that would haue this comfort, to make sure to themselves, that God hath put his holy feare into their hearts, and so may they rest assured of Gods loue.

Thus would I leaue this point, but I feare some tender conscience will aske, how may I know that I haue this holy feare in me? whom I might send to that brieue note of difference that I gaue a little before, which in my opinion, is the best difference betweene the good feare and the bad; namely, the holy child-like feare, comes from the loue of God, the other at the best from self-loue; which may goe farre, yet can it never come neere the holy feare, as not in the roote of Faith and Loue, so neither in the fruit of sincere

M

obe.

*Vse.*



Eccles. 12.  
13.

obedience, which the Holy Ghost makes the fruite of the feare of God, *Feare God and keep his Commandements.* He that feels Gods rich mercy vnto him, (in calling him out of his miserable estate, to some hope of salvation by Christ) to breed in him a loue to God for the same, and that loue to make him afraid to displease and offend so gracious a Father; and shall find this feare moving him to shun what God mislikes, though never so pleasing to his corrupt nature, and to make him willing to doe Gods will, though against his corrupt will: this man need not doubt, that hee hath the true feare of God, which is so certaine a marke of Gods favour, and of everlasting happinelle.

And this is the vse Gods children are to make hereof. Thus we see how the faithful may by these two particular fruites of their faith, loue and feare, bee con-



confirmed in the assurance of their salvation by Christ.

The same may be shewed in all the rest, which the Scripture makes to be so many testimonies of saving grace and happinesse to those that haue them: As *Blessed are the poore in spirit; they that mourne, the humble, meeke, such as hunger after righteousness, mercifull, pure in heart, peace-makers, persecuted for righteousness sake.* All which are in this place gathered together by our Saviour Christ, to crosse the corrupt opinion of the world, and to shew that they whom the world account aboue all men most miserable, are indeed truely and onely happie.

The like he doth in other places, where he maketh *the denying of our selues, taking up the Crosse, and following him, forsaking all for him, and for the Gospell, to be sure tokens to be his, who shall haue an hundred fold in this world, and*

Many other fruits of faith.  
Mat. 5. 3.  
10.

Mat. 16. 28.  
19. 29.  
Mar. 10. 30.

Luke 9.

*in the world to come life everlasting.*

To end this whole matter of assurance of salvation, and to passe over many other fruits of Faith, which doe prooue the same, as *the confession of sin, mortification thereof, overcoming,* and *Perseverance*: All which be oft made certaine proofes of happinelle.

Use.

This is the maine vse which is to be made of all these, (as hath oft beene said) that when (as it oft falleth out with Gods children, especially such as haue weake faith and tender consciences) they beholding their pronenelle to sinne, and deadnesse of spirit to all holy duties, doe fall into great feares and doubts of their salvation, this may beesome stay vnto them, that they may see some of these fruits of their faith in them, even when they be at the lowest ebbe of grace, by which they  
may

may comfort themselves, that though they bee very sicke and weake, yet they bee not starke dead. For whose sakes I will adde this observation by mine owne experience, wherewith I have quieted the mindes of many much perplexed in this case for that they could not see they had any faith, that there is a true living faith in many, who haue no feeling thereof.

I haue observed these foure vnfallible proofes. First, where Faith is, and not felt, the party in whom it is, and cannot see that he hath any faith, is grieved for want of Faith, and cannot be quiet for want of it, but mourneth as if hee had none; which for the most part is the state of those that be truely afflicted in conscience, who faine would beleue, but yet in their owne sense do not: And yet in my experience I never knew any such (who had any knowledge of the

4. Markes of  
faith which  
is not seene

1. Vnquiet  
for want of  
faith.



2. Spare no  
meanes to  
get faith.

doctrine of Faith ) but indeed they had some Faith, though they saw it not.

This will more appeare by the next effect of this insensible Faith, which is this ; that they who haue Faith, and yet feele it not, be very painefull in vse of all good meanes, both publike and private, by themselves and with others, wherby they might hope to get this precious gift of Faith; which hardly would any doe, if he had not some taste of the sweetnesse of Faith, though hee feele it not, which so stirres vp his heart to seeke after it: and therefore I holde this constant seeking of Faith, to be a token of some to be in him already.

3. Carry a  
good heart  
to God,

A third and more principall effect of Faith in these, is this; that though they see not Gods fatherly loue to them, yet they cannot thinke hardly of God, but lay all the fault on themselves, why they haue no more grace;

grace; yea, they will commend Gods mercie to others, and cannot endure any dishonor to God: which great loue of theirs to God, doth shew they are loved of him, yea, that they haue by faith apprehended it, though they see it not, and feare they haue it not.

The fourth prooue of Faith, where it is not seene, may bee this. That such haue a tender conscience, shunning small sinnes, which others dare boldly doe; and be carefull to please God in every thing, which many who be not so disquieted be more careles of. So then if there be any poore soules, who cannot see their faith, yet if they can see any of these effects of Faith in themselves, let them know for a truth, and to their comfort, that they haue true Faith, and shall be saved.

And thus haue I sayd what I thinke meet for this first point,

M 4

how

4. A good conscience.



Labour for  
assurance of  
Gods fa-  
vour.

All other  
blessings  
depend on  
this.

how we may daily get more assurance, that we be now in Gods favour, and shall want no good thing in this life, and shall certainly in the end come to life everlasting. Which I againe doe exhort every one (who looks for any blessing from God, either in this life, or that to come) about all to labour for, seeing without this assurance that wee be in Gods favour, how can we looke for any blessing from God earthly or spirituall, temporall, or eternall? whereas being assured hereof, wee may boldly looke for our present comfort, and eternall happinesse.

Concerning all which, seeing the Lord ( who did well know the frailty of his owne children, how ready they are vpon every occasion to doubt of his helpe) hath so plentifully recorded in the Scriptures both generally, what a Fatherly care he hath of their welfare, and also more specially



cially what help they may looke for from him, in their particular necessities: I doe not doubt but it will bee worth our labour, to consider of them both; and all little enough to comfort vs in our greatest need. And first of the generall, which containe vnder them all good things, which God hath prepared and promised to all his children.

Of this sort may that come first, which is the ground of all the rest; namely, that *God will be our God, and of our seed after vs*, as he said to *Abraham* the father of the faithfull, and so belongeth to all beleevers, as the Apostle shewes, *Rom. 4. 11. 16.* which selfe same promise, was after repeated to *Abrahams* posterity in all ages, to bee a staffe of comfort to them at all times; therefore is it oft said, *That God is the God of Abraham, the God of Isaac, the God of Iacob.* Likewise God said to the people of Israel,

God will  
be our God

Gen. 27. 7.

M 5

And

Exod. 3. 6.  
And 6. 7.  
And 20. 2.

*And I will take you to mee to be a people, and I will be to you a God.* And most notable is that when the Lord gaue his Law to his people of Israell, that he bound his people to obedience by these two bonds of his great Maiesty, and his speciall favour, saying; *I am the Lord thy God.* It would be tedious and needles to heape more of this sort; for this was promised to the faithfull, by the Prophets and Apostles in all ages, that God would bee their God, and they should bee his people: Whereby was meant, that they should certainly receiue from him, whatsoever might be good for them; and should yeeld to him all that obedience which he required. In which one promise if we could stedfastly beleue, and rest vpon, wee should finde more true comfort, then in all the world beside. And therefore I desire all that want comfort, to thinke  
much



much vpon this. Of this kinde likewise bee all those gracious promises, that *God is our portion*, that is, all we haue to maintaine vs in this world; and wee his *portion*, that is, the chiefest thing he makes reckoning of, *his treasure, his peculiar people, the lot of his inheritance, his chosen, his delight*, and many the like are plentiful in the Scriptures, all shewing how deare vnto God his people are, that they may assure themselves they shall not want, as the Prophet *Dauid* concluded vpon that meditation, that *the Lord was his Shepherd*. To this end is God sayd to be *Father to the fatherlesse, a helper to the widow* to succour them, and to supply them with all needfull blessings, spirituall and bodily. To this purpose verie comfortable is that, *Psal. 8. 4. 11. For the Lord God is a Sunne and Shield, the Lord will giue grace and glory, and no good thing will*

God our portion, and all in all.

*Psal. 16. 5.*

*19. 5. 1. 7.*

*142. 5.*

*Deut. 32. 9.*

*Psal. 33. 26.*

*Psal. 135. 4.*

*Exod. 19. 5.*

*Psal. 23. 1.*

And *146. 9*

A Father.



will hee with-hold from them that walke uprightly: Meaning that the Sunne is not more beneficiall to the earth, then God to his.

*Vse.*

*Psal. 27. 1.*

Oft thinke  
of Gods  
goodnes.

Oh that we had hearts to consider and beleue these! Then might we say and sing for ioy of heart with *David*; *The Lord is my light and my salvation, whom shall I feare? The Lord is the strength of my life, of whom shall I be afraid?* And to like effect, *Psal. 28. 78.* Seeing the Lord hath thought it needfull so oft to testifie his goodnesse vnto vs, there is no reason wee should thinke much to remember the same for our good. The Prophet *David* was never weary of thinking hereof, which was (as I conceiue) that which made him so large-hearted towards God, and so excelling others in all holy conversation, as himselfe professeth vnto God, saying, *Psalme. 26. 3. Examine me, O Lord, and proue*

*prone mee, try my reines and my heart; for thy loving kindnesse is before mine eyes, therefore I haue walked in thy truth. And againe, How excellent is thy loving kindnesse O God! therefore the children of men put their trust under the shadow of thy wings. And the like Psal. 31. 19. and elsewhere oft he professeth, God is his hope, his help, his health his rock his refuge, and many the like: All which should make vs boldly to rest on God for all things necessarie. And yet behold more, for exceeding oft doth the Lord promise that he will dwell among them, and not forsake them, but be with them, both to provide for them, and protect them; that he will blesse them, that all shall goe well with them, God will giue them their hearts desire, that hee will be their reward. All which with sundry the like effects of Gods favour, and provident care ouer his, to minister vnto them abundant*

re-

Psal. 36. 7.

Psal. 62. 2.

6. 7.

17. 5.

Ier. 17. 7.

Ioel. 3. 16.

God will dwell with vs.

Exo. 29. 46.

Psal. 37. 4.

145. 19.

Pro. 10. 24.

Vse.



reliefe in all their needes, are throughout the scriptures so oft repeated, that in what condition soever wee be, wee might haue store of helpe at hand, to strengthen our faith, that God will neuer faile vs, but in that season and measure which he seeth fittest, we shall assuredly finde all needfull help for soule & body, for this life and that to come.

*Use.*

*Legacies.*

I doe therefore commend vnto all those who haue so profited by the former promises pertaining to the assurance of salvation, that they haue some comfort therein, this care; to obserue well these large legacies, which the Lord both in the old and new Testament hath bequeathed to all his children, as so many priuiledges belonging to them, whereof no other person in the world (though neuer so high in mans account) shall ever be partaker: That they be not dismaied with any discour-  
rage-



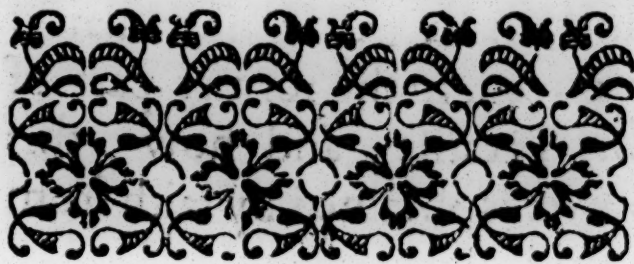
ragements, they shall meet with, but rather reioyce and glory in their happy condition, & be so carefull to walke worthy of the same, that they may thereby honour God their Father, and that high dignity whereto hee hath advanced them; yea, also moue many to seeke to bee partakers with them, of so blessed a condition. I could here willingly take vp a bitter complaint against many of good hope, that spend most of their daies either securely, or vncōfortably, not finding this ioy of the Lord to bee their strength, and not walking in the light of Gods favour, so cheerefully as they might, if they wold better weigh these gracious promises made vnto them: and so lay hold vpon them as their owne, whereby they might bee refreshed in their greatest discouragements. But this being besides my intention, I wil thus end this point.

Complaint.

Neh. 8. 10.

T H E





THE  
**SECOND**  
 Generall Head of  
 living by Faith;  
*Is concerning*  
**Mortification.**



Now we come to the  
 second general mat-  
 ter, wherein wee  
 are to liue by faith,  
 namely, how we may be able to  
 mortifie our corrupt nature, and  
 overcome our speciall sinnes,  
 which most prevaile over vs,  
 That this cannot bee without  
 faith



Page 121.

faith, hath beene sufficiently prooved, in the former part of this Treatise; and how this power is obtained by faith from Christ.

Here only we are to consider, what promises God hath made vnto vs in the Scriptures, to strengthen our faith in this, that whereas we are full of doubting, how we (who are so full of sin, yea naturally sold vnder sinne, and oft held captiue vnder some strong corruptions) should possibly overcome these: yet wee may heare such cōfortable promises from God, as may assure vs, no sinne shall haue dominion over vs: but we shall daily master it, and in the end obtaine a full victory over it.

Rom. 6. 1.  
&c.

For which purpose I cannot begin with any Scripture more effectually then this selfe same, where the Apostle doth not only shew the absolute necessity of forsaking sin, by all those who  
be

bee members of Christ: but thereupon he exhorts them all, saying: *Let not sin reigne in your mortall body, that yee should obey it in the lust thereof;* and shewes the way how this may bee attained, by not yeelding vnto sinne their mindes and hearts ( which be principall *members* of the old man, and *weapons* of vnrighteousnes) but rather *yeelding themselves vnto God, as those that are alieue from the dead, and their members as instruments of righteousness vnto God.* And whereas this might iustly bee obiected: Alas, how shall wee ( who by nature are so vnable to resist so mighty a Tyrant as sin is, who hath overcome all man-kinde, Christ onely excepted ) ever be able to withstand sinne? For answer where to, the Apostle brings a most comfortable promise vnto a<sup>l</sup> (that *be not vnder the Law, but vnder grace* ) that is, who be not still vnder the condemnation.

vers. 12.

vers. 14.



No sin shall  
raigne.

demnation and tyranny of the Law, whereby it raignes over al vnregenerate: but by true receiving of Christ by faith, are now deliuered from that bondage, & so brought into the libertie of Gods children: which he saith, is to bee vnder *grace* (whereof the Apostle speakes more fully *Rom. 6.1.*) Of these he saith, *That sinne shall not haue dominion over them*, meaning that although these doe still carry sinne, (that is, corruption of nature) which continually fights against the grace of God in them, yet the corruption and sinfull nature, shall never any more raigne as in times past it did, and so haue the full victory ouer them. But they by the grace of Gods Spirit reigning in them, shall dayly more and more overcome this their sinfull nature, and in the end get a glorious conquest ouer it, and all other their spirituall enemies.

This



This one Scripture, if there were no more, is sufficient if it be truly weighed and beleaved, to comfort every child of God over all his sinnes; that though they be never so many, or never so great, and of long continuance, yet being here assured the roote of sinne shall be killed, he may then quietly rest his soule in peace, that all the fruites and branches shall in time quite wither; for certaintie whereof this is twice repeated.

But the Lord knowing how hardly we be brought to be perswaded hereof, (especially when wee be vnder captivitie of any sinne, as of vnbeliefe, pride, anger, worldlinesse and the like) hath much labored in his word to comfort vs herein: that though the battell be sore, and our strength small, yet *his grace shall bee sufficient for vs, and his power shall bee made perfect in weaknesse*, as was said to Paul in his

vers. 18. 22.

Many promises for mortification.

2 Cor. 12.  
7. 9.

his wrestling against some privie corruption, which hee felt a pricke in his flesh, to bee sent as a messenger of Satan to buffet him, lest he should be exalted above measure, by the abundance of revelations; which though spoken to him, yet indeed belongs to all in his case.

*Vse.*

Rom. 7. 24.

vers. 25.

And therefore every poore soule, who feeles his sinne too hard for him, that when hee would doe well, evill is present with him; hee is to lay hold on this promise, that Gods grace shall be sufficient for him, and Gods strength shall bee made perfect in his weaknes: That so complaining with the Apostle, *O wretched man that I am, who shall deliver mee from the bodie of this death?* he may comfortably cheere vp his heart with him, saying: *I thanke God through Iesus Christ our Lord, that through the power of the Spirit of Christ, he shall subdue that body*



die of sinne, which otherwise would carry him headlong to death and destruction, *both of body and soule for ever.*

This the Prophet *Micah* notably expresseth, having highly magnified the mercy of God in pardoning iniquity and passing by the transgression of his people, he addeth this, *He will turne againe, hee will haue compassion vpon vs, hee will subdue our iniquities, &c.*

The Apostle also laieth out this matter at large, how the Christian souldier being armed with the whole armour of God, may be able to stand in the euill day, and hauing done all, to stand: that is, being furnished with those excellent graces of the Spirit, which he afterwards names, hee may manfully fight the Lords battell against sinne and Satan, and so hold out to the end of the battell, that hee shall stand vp as conquerour, when sin and Satan shall fall as vanquished.

Mich. 7. 18.

Ephes. 6.

Be-



Great encouragement to fight.

.81. . . . .

Christ sanctification.

Ioh. 17. 29.

Behold what encouragements the Lord giues against all our fearefulness in our spirituall battell: which if we could remember, would put more spirit into vs to fight against our sins, like men, and not to faint or flie, like cowards. And yet these be not the tenth of these gracious promises, which the Lord hath made to this end, that wee faint not when we see the force of the enemy.

Of this sort be all those Scriptures, which setting out the rich benefits wee receiue in Christ, among the rest mention our sanctification by him; whereby is meant Christ having taken our humane nature, and sanctified it by his holy Spirit: wee being made one with him, doe receiue the selfe same spirit (though in measure) to sanctifie vs, that is, to make vs holy: Whereunto these two be necessary; first the killing of all sinne  
in

in vs, and secondly, the quick-  
ning of vs to newnelle of life.  
Of the latter, more in the next  
point, of the former here: con-  
cerning which this is oft repea-  
ted, that Christ *shall saue his peo-  
ple* from their sinne, which as it  
is true in the matter of our iusti-  
fication for the forgiuenesse of  
our sinne: so it is also true in  
this point of our sanctification,  
for delivering vs from the po-  
wer of sin. And so are all those  
generall speeches to bee vnder-  
stood, that Christ is the lambe  
of God, *which taketh away the sin  
of the world: That hee hath loved  
vs, and washed vs from our sinnes  
in his owne blood: That the blood  
of Iesus Christ cleanseth vs from al  
our sinne: That God hath sent  
his sonne Iesus to blesse vs, in tur-  
ning euery one of vs from our ini-  
quities.* And the like many, in all  
which this must needs bee con-  
tained, that one great benefit we  
enjoy by Christ is, that wee who

1 Cor. 1. 30

Mat. 1. 21.

Generall  
speeches.

Iohn 1. 29.  
39.

Reu. 1. 5.  
1 Iohn 1. 7.

Act. 3. 26.

N

be



Filt of sin.

Gal. 5. 16.

1 Ioh 1. 9.

Tit. 2. 11.

14

bee members of him are cleansed, as from the guiltinelle of sinne, that it shall not bee imputed: so from the filthinelle of sinne, that it shall not prevaile over vs. For more manifest prooffe whereof, this grace of mortification is expressely promised in sundry places; as *Walke in the Spirit, and yee shall not fulfill the lust of the flesh.* Likewise the Apostle *Iohn* ioyning together both our *iustification* and *sanctification*, saith: *If we confesse our sinnes, he is faithfull and iust to forgive vs our sinnes, and to cleanse vs from all vnrigheteousnesse:* so doth the Apostle *Paul* to *Titus*, having shewed that the grace of God which bringeth salvation, doth also teach men to *deny vngodlinesse and worldly lusts:* hee addeth this, that Christ gaue *himselfe for vs, that hee might redeeme vs from all iniquity, and purifie to himselfe a peculiar people zealous of good works.*

This



This is the same whereof the Prophets foretold in their time, that God would purge and cleanse his Church. *Esay* oft; that God will purely purge their drosse, and take away all their tin, that is, their sinnes: as in another place more plainly he saith, *And it shall come to passe, that hee that is left in Sion, and hee that remaineth in Ierusalem, shall be called holy, everyone that is written among the living in Ierusalem, when the Lord shall haue washed away the filth of the daughters of Sion, and shall haue purged the blood of Ierusalem from the midst thereof, by the Spirit of iudgement, and by the Spirit of burning. Againe, By this therefore shall the iniquity of Iacob be purged, & this is all the fruit to take away his sin.* Notable is that place of *Ezekiel*, *Then will I sprinckle cleane water upon you, and you shall bee cleane from all your filthinesse, and from all your idols will I cleanse you.* Of

*Esa. 1. 25.*

*Esa. 4. 3.*

*verf. 4.*

*27. 9.*

*Eze. 36. 25.*

this sort I might gather many  
 moe out of these, and the other  
 Prophets, who spake of this  
 grace which should be given by  
 Christ to all the members of his  
 Church, the cleansing of them  
 from all their filthinesse, which  
 Psal. 103. 3. *David* exprelleth, *By healing all  
 our diseases.* The matter being  
 so cleare, and the testimonies so  
 many, I iudge it will bee too te-  
 dious to heape vp more.

*Use.*

It shall be more to our profit,  
 well to weigh these and the like  
 promises, when we reade them:  
 that when we feel our hearts dis-  
 couraged, by the little strength  
 we finde to master our speciall  
 corruptions, then we may apply  
 to our selues any one of these  
 promises, wherein the Lord him-  
 selfe doth vndertake this worke  
 which is too hard for vs; *That  
 hee shall subdue our iniquities, hee  
 will cleanse vs from all vnrighte-  
 ousnesse, his grace shall bee suffici-  
 ent for vs, and his power shall be  
 made*



*made perfect in our weakenesse:* which if wee doe belecue, how can we feare to be faint-hearted to enter into this spirituall battell against our sinnes? Yea this will make vs bold to resist, and able to overcome our strongest sins, which formerly haue most prevailed over vs.

For our further encouragement herein, we haue the examples of all the faithfull, who before were servants, yea bond-slaves to their vile lusts, as *Zacheus, to oppression; Mary Magdalen to whoredome; Paul to persecution:* and generally the famous Churches to whom the Apostle writ, who before their calling, were idolaters, and lived in all abominable sinnes (*as other Gentiles:*) being converted, they turned from their Idols, and so from all their former vaine and vild conversation, to *serue the living God*, as is to be seen in all the holy *Epistles writ-*

*Examples*



Esa. 11. 6.

ten to them, and in the history of the Acts: which was long before prophesied by the Prophets, that the *wolfe shall dwell with the lambe, &c.* meaning by all these cruell and devouring beasts, all kinde of beastly and wicked men, who by the Gospell should be so changed, that all their cruell and beastly qualities should be so abated, that they should become like to Gods children, and so haue a holy Communion with them.

Vse.

Let not any therefore who feelth any measure of mortification in himselfe, though hee cannot yet overcome all his sinnes, and keepe vnder his vnruely affections, say in his heart, I shall never overcome such and such sinnes, but shall one day perish by these: for this were not onely to mistrust his owne strength, (which well he may) but to call Gods power, goodnesse, and truth into question: which were

a great iniury to God, and to his owne soule: but rather let vs all doe as *Iehosaphat*, when hee saw a great Army gathered together against him, so as hee saw no power in himselfe to withstand them, hee did wholly cast himselfe vpon the Lord, saying, *O our God wilt thou not iudge them? for we haue no might against this great company that commeth against vs, neither know wee what to doe, but our eyes are vpon thee.* So let vs be strong in the Lord, and in the power of his might, and so taking to vs, and vsing the holy armour of his Spirit, fighting valiantly, we may be sure of the victorie.

These thus being, that Gods children may be so certain, that no sinne shall haue dominion over them but that they shall in the end overcome them all, and so haue the glorious conquest over them and ouer al their spiritual enemies (who can no way

2 Chro. 20.

12.



Few enjoy  
this victory.

Spots in  
professours.

hurt them but by sinne : ) how can it sufficiently be bewailed, that so few doe enjoy this benefit, and the sweet comfort thereof?

This may well be seene in the many & foule spots in the faces of fundry professours; I meane their open pride, their impatience, their worldlinesse, and deadnesse of spirit in all spirituall duties: all which, though they might (in some of longer standing in Christ) haue beene long before well mortified, yet they still remaine, liue, and grow in them, to their reproach before others, and small peace & comfort to their owne hearts. A principall cause hereof must needs be this, that these pleasing themselves in their estate, for that they be forward in publike exercises of Religion (though many be slacke enough in private, especially secret by themselves alone,) and for that they be



be free from the grosse sinnes of the wicked, doe either not see, or not bewaile these their sins; and therefore doe not so much as seeke after, much lesse enioy these precious promises, and the fruit of them.

Another sort (who are more to be pittied for their want of this comfort which God hath prepared for them, and so plentifully promised to them in especial) be they who groane vnder the burthen of their infirmities, and take much paines to be eased; yet in long time finding small amendment, bee much discouraged with feare, that they shall neuer be able to overcome these corruptions which doe most annoy them. I cannot thinke of any thing to be a greater cause of this discouragement in these, then either the ignorance, forgetfulnesse, or not beleewing these promises that; *He who hath begun the good*

Weake beleeuers feare.

Cause of discouragement.

Phil. 1. 6.

Deut. 7. 24.

11. 25.

Iosua 1. 5.

10. 8.

worke in them, will perfect it untill the day of Christ: and as God promised oft, to his people going to conquer the land of Canaan, that no enemy should be able to stand against them: so hath he as certainly promised to these, that no sinne shall haue dominion over them.

It remaineth therefore, that these and all other, who desire to conquer their corrupt nature, and vnrueley lusts therefore, that they doe oft set before themselves these promises, and so considering that *hee is faithfull who hath promised*, confidently looke for the victory, and so constantly fight til they obtaine the same.

This I hope may suffice in this point, to quiet the minds of all that be troubled with the doubt how they shall be able to get the mastery ouer their greatest corruptions.

If any should further require,  
to

to haue particular promises for particular finnes, he is to know that howsoever the Lord doth sometimes descend to particulars, as that he *will cleanse them from their Idols, and that hee will take away the stony heart out of them,* and such like.

Ezek. 36.  
25.26.

Yet this is not done in every sinne, neither is it needfull; for when God speaketh so generally, that hee will clense vs from all vnrighteousnesse, and that hee will heale all our diseases, and the like many, (as we haue seene in the forenamed places) who would require more? Let vs then learne to apply these generall promises to our particular occasions, and I nothing doubt but it will as sufficiently comfort vs, as if the Lord had said in particular, hee will kill our pride, our vnbeliefe, our hypocrisie, and the rest.

No need of particulars.

Apply generall.

Onely let vs be familiarly acquainted with these (as neede shall



**Meditate  
and pray.**

shall require ) and be oft in meditation vpon these (whereof we shall haue daily vse: ) and here-vnto ioyn eferuent prayer, that the Lord would periwade vs by his Spirit thus to rest vpon his promise for his helpe in our greatest need; and then shall we more couragiously set our selues against our greatest sinnes, and daily more and more get the victory over them all, to the honour of God, and of our holy profession; to the good ensample and encouragement of our brethren, and to the present comfort of our owne soules.

&c.

THE



THE  
**T H I R D**  
 Generall Head of  
 liuing by Faith;  
*Is concerning*  
 Holy duties.



Hv s hauing seene  
 how we are to ga-  
 ther out of Gods  
 promises daily,  
 more certainty of  
 our salvation, both by faith, and  
 by the principall fruites thereof;  
 and in the second place, how we  
 may be daily more assured of a  
 full

full victory over all our corruptions, that they shall never overcome vs, but we them: ( which must needs bring much comfort to all poore distressed soules, who groane vnder the burthen of them, till they may be eased.)

We are to proceede to the third generall point propounded, wherein we are to haue vse of our faith against those many doubts, which arise in our hearts; how we who bee so full of frailty, and so weake in grace may yet be able to performe all those duties which God requireth at our hands, both towards his Maiestie, in the first Table of the ten Commandements; and towards man, our selues, and others, in the second Table; and that in such manner, as may bee pleasing to him.

Many  
thinke it  
easie to liue  
Godly.

For howsoever many carnall professors ( in truth little better then hypocrites ) imagine it is no such



such hard matter to lead a godly life, & so content themselves with such common duties, as may uphold a name in profession of true Religion; as frequenting the publique Assemblies, saying Prayers in their houses, and living honestly among their neighbours: (all which must be done, and many come not so farre) yet they who haue truly tasted of Gods mercie in their redemption by Christ, do know that God hath deserved better service at their hands, & requires more dutie of them: namely, *That as he, who hath called them is holy, so they must bee holy in all manner of conuersation: and that it must be their chiefe Studie, to adde to their faith vertue, and to vertue knowledge, and to knowledge, temperance; and to temperance, patience, and to patience, godlinesse, and to godlinesse, brotherly kindnesse, and to brotherly kindnesse, charitie.*

And

What holiness God requires.

1 Pet. 1. 15.

2 Pet. 1. 5. 6.

7.

Luke 1.78.  
75.

Col.1.10.

Heb.12.1.  
Gods chil-  
dren vnable  
thus to liue  
by them-  
selues.  
Rom.7.21.

And for the manner of their service, it must be 1. without *feare*, (that is, not servile & constrained, but willing and cheerefull) 2. vniversall in *holinesse* (towards God) in *righteousnesse* (towards men). 3. *before him* (as in his sight) sincerely. 4. *all the daies of their life*, constantly in all estates vnto the end, and so to please God in all things.

The faithfull people of God know, that this is the life which God in his word so much requirerh at their hands, and which they so earnestly desire, and endeavour to performe.

But so are they beset round with *sinne*, and oft so taken captiue by the power of their corrupt nature, *That when they would doe good, euill is present with them*: whereby it comes to passe, that all, even the strongest Christians, finde it a matter aboue their ability, thus to lead their liues; and many of the weaker sort be oft



oft discouraged, to see how weakly they performe all Christian duties.

And no marvaile, for seeing the regenerate themselves haue not received any such measure of grace, wherby they may thus willingly, and throughly; sincerely, and constantly; so serue God, as to feare him with *reuerence and godly feare* (witnes the slips and falls of the most worthe servants of God) but all our *insufficiency is of God, and his grace must be sufficient for vs, and his power must bee magnified in our weakenesse, and without Christ wee can doe nothing*: Out of all this may be gathered, what need we haue of *faith*, to enable vs to lead this life, whereby we may please God, and finde comfort to our soules.

Which shall further appeare, if wee well consider, what is necessarily required of vs sinners, that wee may please God in any

Heb. 12. 28.

2 Cor. 3. 5.

12. 9.

Ioh. 15. 5.

Need of  
Faith.

What is  
necessary to  
please God.



ny dutie we performe; which I conceive be these three.

Mat. 7. 21.

1. First, a conscionable endeavour to doethe will of God, in such sort as he in his word commandeth.

Psal. 11. 17.  
Esa. 66. 2.  
Heb. 11. 6.

2. Secondly, a true griefe for our many failings herein, both in the deed, and right manner of doing.

3. Thirdly, a beliefe, that God for Christs sake wil assist vs, and accept of our weake obedience.

Reason.

All which as we see be evident in the Scripture, and oft required, so are they as manifest by reason; that seeing Gods will, is the rule of all equitie, therefore whatsoever swarueeth from it (though never so little) must needs be vnequall, and so displeasing to God.

And on the other side, seeing all our righteousness, is as a stained, or defiled cloath, such as Gods pure eyes cannot endure;  
of

of necessity it follows, that they who will be acceptable to God, must come vnto God in Christ; both for strength to doe that which God requireth, and for favour, that God will be pleased to accept the satisfaction made by Christ for the pardon of their defects in their best duties, and for the allowing of their obedience to be wel liking in his sight.

Whereupon it necessarily followes, that whosoever intends so to lead a godly life, that hee may be pleasing to God, must attaine this by faith, without which, as all wee doe is sinne: so the Scripture speakes plainely, *Without faith it is impossible to please God.*

And yet how few bee they who haue attained this grace, so to liue by faith, as thereby to draw from Christ continuall increase of spirituall strength, better to performe all holy obedience,

All our sufficiency is in Christ received by faith.

Heb. 11.6.

Few please God.



dience, and daily to get more comfort, that this their obedience shall bee acceptable to God!

Two branches of this,  
1. How to get grace.  
2. How to be accepted.

Some chief failings in every commandement

Wherein wee haue these two speciall branches to be considered, How we may get this grace to leade a godly life; or how we may haue comfort that this shall be accepted.

For the former, that we may better see how vnable wee be of our selues to performe, all holy obedience, and so be more willing to imbrace the remedy: I desire every one carefully to examine himselfe by the Law of God, how exceedingly he faileth in every one of them.

I. *As for example, in the first commandement:* In not walking with God, not resting vpon him for reliefe in all his necessities, nor so delighting in him, as to count nothing too deere for him, and that he is not more afraid to displease God, then any



in the world besides.

2. *In the second commandment*: how slacke and slight hee is in all the worshippe of God, both private and publike: as namely, in private prayer (which yet for the most part is in greatest vse.) As for reading the Scriptures, and other godly bookes, how seldome? meditation alone, and conference with others, how little thought vpon? So likewise for the publike, what carelesse and vnfruitfull hearing, praying, singing, and receiuing of the Sacraments?

3. *In the third commandment*. How backward he is in lifting vp the name of God; so as hee might by all his behaviour, bring God into better esteeme with those with whom he conuerseth.

4. *In the fourth commandment*. What a doe he hath to keepe his whole man imployed about the true sanctification of the Lords Sabbath.

In

In all which whosoever shall cōscionably consider his waies; I nothing doubt but he shall see iust cause to complaine of his want of faith, whereby alone he should receiue power frō Christ and his Spirit, much more effectually to performe all these holy duties to God.

The like defect shall be found vpon due examination in al duties of righteousnelle in the second table, which God requirereth both in regard of our selues and our neighbour.

*As in the fifth commandement.*

I wish every one duly to weigh how badly hee dischargeth the dutie of his speciall place, either in the Family, Church, or Common-wealth; both such as are set aboue others, and such as bee below, gouernors & gouerned: and then hee shall well see what neede he hath of faith, to enable him to a better performance of those duties, which his place requireth.

6. In

6. *In the sixth commandement.*

6

How carelesse he is both in avoyding those things which hurt the life and health of body and soule, both of himselfe and others: and in vsing all good meanes for the preservation of both; And much more wanting in bearing and forgiving wrongs, in loving his enemies, and overcoming evill with goodnesse.

7. *In the seventh commandement likewise.* What little watch and means are vsed to keep both soule and body chaste: and so to avoide all allurements to vncleannesse, soberly vsing all our senses, and their delights.

7

8. *In the eight commandement.* How hee failes in getting his goods iustly; and so vsing them holily to Gods honour, mercifully to the reliefe of his neighbour, and wisely to his owne good, of soule and body.

8

9. *In the ninth commandement.*

How

9



How carelesse he is, as to avoide all blemishing of his own good name, or his neighbours, any manner of way, and so to preserve either, and to recover them being wounded, by such means as God hath appointed.

10.

*10. In the ninth commandment.* How hardly he can bring his heart to love his neighbour as himselfe; and to be as loath to hurt him as his owne selfe, and to seeke his neighbours good as his owne.

Thus haue I briefly drawne out of the Commandements, some of the chiefeſt duties; which we cannot deny, but that as wee are bound to performe them, and desire so to doe, so we faile much in the practise of them, neither possibly can we doe better, till we receive grace from Christ to enable vs there vnto.

These being so manifest, I hope I shall not need to say any thing

thing more, to perswade any true Christian to labour for the increase of this precious gift of faith, wherby he may get power from Christ, better to obey God in all that he shall require at his hands.

Need of Faith.

And therefore I would now set vpon this worke (which is my chiefe intent) to gather some speciall promises, and to shew the right vse of Faith, for our helpe in this behalfe.

2. Branch of this third point, how our obedience may be accepted.

But that I remember there is another branch of this matter, namely, how wee may doe all our workes in faith, that God will accept thereof. Wherein it will bee no hard matter to shew that we are for the most part as much (if not more) failing, then in the former; as both reason and experience will proue. For a meere natural man voyd of all saving grace, may be drawne by selfe-loue for his owne good, or by feare of danger that might

O

be



Mar. 6. 20.

2 King. 10.

3c.

2 Chr. 25. 2

befall him, to doe many good things, as wee reade of Herod, Iehu, Amaziab, who did that which was right in the sight of the Lord, but not with a perfect heart.

But to bee perswaded vpon good ground, that God will accept our weake and sinfull obedience for perfect, as if it were without fault, this requires true grace, yea a greater measure then many a weake beleever can attaine.

Many discouraged by their infirmities,

From hence it specially ariseth, that sundry true hearted Christians, very conscionable in their conversation, be yet much discouraged, and by reason of the infirmities of their best duties haue little comfort in any thing they doe, and so loose it not all, yet much fruit of great labour: so that it cannot be but welcome instruction to them, to heare and learne how they may be assured that their weake obe-



obedience shall bee pleasing to God, as if it were without fault.

In both which I will doe my best, to draw out of the *welles of salvation*, the holy Scriptures, such sweete promises as shall abundantly satisfie the thirſtie ſoule, whoſe chiefe deſire is nothing more then *to haue grace, whereby they may ſerue God acceptably with reverence and godly feare.*

Heb. 12. 28

And firſt, to begin with the former, that we may aſſure our ſelues wee ſhall not want any needful graces for the leading of a godly life, the Lord hath expreſſly ſaid ſo much, *Pſal. 84. 11. For the Lord God is a Sunne and ſhield: The Lord will giue grace & glory, no good thing will hee with-holde from them that walke uprightly.* Which being ſo generall, I nothing doubt but it includes this grace of holinneſſe among the reſt. To this end alſo doth the Lord ſo often promiſe

How we may be ſure we ſhall want no grace.

Made fruit-  
full.

people, as *Exodus* 19.6.31.13. *Levit.* 29 8.21.22.32. *Deu.* 22. 8.9. *Esa.* 4.3.35.8. *Ioel.* 3.17. I spare to set downe the wordes, which they that list may easily reade. Againe, to the same end, God promileth to make his people fruitfull, and so compareth himselfe to a good husbandman, as in the 15. of *Iohn*, *I am the Vine, and my father is the husbandman; Every branch that beareth not fruit he taketh away, and every branch that beareth fruit he purgeth it, that it may bring forth more fruit.* So *Esay* 27. 2.3. *In that day sing yee unto her, a vineyard of red wine; I the Lord doe keepe it. I will water it every moment: least any hurt it. I will keepe it night and day: and Psal.* 92.14. *They shall still bring forth fruit in old age, they shall be fat and flourishing.*

This also is meant where the Lord as a good shepheard saith, he wil feed his people that they may

may be fat, that is, abounding in grace, as *Psal. 23. Ezek. 34. 13 14. 15.* and *Psal. 36. 8.* They shall bee abundantly satisfied with the fatnesse of thy house, and thou shalt make them drinke of the riuer of thy pleasures, &c.

This grace of God to leade a godly life, is likewise intended in many other promises, as where it is saide, *That God will giue strength to his people;* which as it is in some places meant against enemies bodily or spirituall: so in other, to walke in the waies of the Lord, &c. *Esay 45. 24.* Surely shall one say, *In the Lord haue I righteousness and strength Zach. 10. 12.* And I will strengthen them in the Lord, and they shall walke up and downe in his Name, saith the Lord; and the like. That God hath wrought all our workes in vs. *Esay. 26. 12.* and so the Apostle. *Phil. 4. 13.* I can doe all things through Christ who strengtheneth me.

God giues strength.



God makes  
able to o-  
bey.

But to this purpose, be most plaine thole promises where God saith; *Hee will circumcise thine heart and the heart of thy seed, to loue the Lord thy God with all thine heart, and with all thy soule, that thou maist live. Deut. 30.6.* And to the like effect, *ver. 8. And thou shalt returne and obey the voyce of the Lord, and doe all his commandements which I command thee this day, which is here made a promise of God to them, what he would make them able to performe, as may appeare by Hosea 3.5. and 14.7. and Ier, 24.7. where the like promise is made. And so Ezek. 11.19.20. And I will giue them one heart, and I will put a new spirit within you, and I will take the stony heart out of their flesh, and will giue them an heart of flesh: That they may walke in my statutes, and keepe my ordinances and doe them, & they shall be my people, and I will be their God. The like is repeated*

peated. 36. 27. and 37. 24.

Thus wee may see in these Scriptures, and many more of like sort, how the Lord seeing the frailty of his children, both in obeying his will, and in believing that ever they shall be able to attaine thereunto, hath for their comfort herein given many precious promises, in general containing all grace needfull to the leading of a godly life, which every childe of God may boldly apply to himselfe in this manner, seeing God who is faithfull hath said to all his people, that he will give grace, that hee will sanctifie them, and make them fruitfull, satisfying them with the fatnesse of his house, make them strong to walke in his wayes, and give them a new heart to feare him for ever, and to walke in his statutes, and to keepe his ordinances, and to doe them, &c. Therefore I may boldly assure my selfe, though I bee never so

O 4

weake,

Use of these  
generall  
promises  
for sanctifi-  
cation.



2 Cor. 12.9

weake, yet through Christ I shall be able to doe all things, For hee hath wrought and will worke all our werkes, and his grace shall be sufficient for vs.

Yea, we may say, as *Esay* 45. 24. *In the Lord haue I righteousness and strength.*

Mat. 23. 21.

If thus we would call to mind what God hath spoken for our comfort in this kinde, it would well hearten vs, to set vpon any dutie, which the Lord shall require at our hands, with confidence that we shall be able so to performe it, as he will approue and say, *It is well done, good and faithfull seruant.* Whereas otherwise, if we looke vpon the difficulty of the worke, and our owne insufficiencie to every good dutie, wee shall haue no heart to set vpon it, but either quite giue it over, or very vnfruitfully and vncomfortably goe about it, as the manner of most is: whereby God hath  
small



small honour, and themselves as little comfort in all their profession.

This might suffice to encourage vs cheerefully to set vpon a godly life in all the parts of it, if we were not so vntoward to it in our selues, and had not so many discouragements from others, and so full of vnbeliefetowards God.

But because of all these, the Lord in loue is constrained to take more paines with vs, and not onely thus in generall, to promise vs his helpe, but he descends to particulars, and where he sees vs most distrustfull, there he doth more specially promise his help, that so we might more willingly serue him.

And first, whereas we be all ignorant (even after regeneration) in many things, what is Gods will, and how to performe such things as God requireth (as may be seene in those speci-

Particular  
grace.

all duties before named in every Commandement:) and this hath beene of old, and is at this day, the complaint of the godly, and so their oft and earnest prayer to God to teach them; as that one booke of the *Psalmes*, and therein that one *Psalm* 119. doth shew, wherein this prayer is oft repeated.

God will  
teach vs.

For these causes it is so oft said, that the Lord will teach his people, As in that famous Prophecie of the dayes of the Gospell where the zeale and faith of Gods people is foreshewed, that they called one vpon another to frequent the publike assemblies vpon this ground; *That God would teach them his wayes, and they would walke in his pathes,* Esa. 2. 3. Mich. 4. 2. So *Psalm* 25. 8. 9. *Hee will teach sinners in the way, and the meeke hee will teach his way.* So Esay 54. 13. *And all thy children shall be taught of the Lord.* And to this purpose that is spe-



speciall, 1 Ioh. 2. 27. where speaking of the Spirit given to all the faithfull, hee saith. *But the annoynting which ye haue received of him, abideth in you: and ye need not that any man teach you: but, as the same annoynting teacheth you of all things, and is truth, and is no lye; and even as it hath taught you yee shall abide in him: Many more promises to this effect might be alledged,*

Out of them all, thus we may conclude; Seeing Christ doth bid vs come to him, and so to annoynt our eyes with eye-salue that we may see, and God hath made so many promises to teach vs, and that his Spirit shall leade vs into all truth; therefore be our ignorance never so great, and our capacity never so finall, yet wee shall not want so much spirituall knowledge as God seeth meet. And therefore wee may with confidence come to God for it, and vsing the meanes as he hath

Use.

Rev. 2. 18.

Ioh 16. 13.



God will  
set our  
hearts in  
rame.

hath appointed, wee shall not  
misse. This may suffice for  
knowledge.

Now for abilitie, to walke ac-  
cording to our knowledge, e-  
nough hath beene said in the  
generall. Where also we heard,  
that *God will gine vnto his, a new  
heart*, which is the fountaine of  
all obedience; and may be a sin-  
gular comfort to all those, who  
being acquainted with the vn-  
towardnesse of their hearts to a-  
ny holy dutie, specially to some,  
doe mistrust nothing more then  
this, how to get a good heart;  
and so to keepe it, who for their  
comfort, are to set before them,  
all those promises wherein God  
hath said, That hee will change  
their hearts; whereof I spake  
a little before vpon occasion:  
that God would make his peo-  
ple able to obey his statutes and  
doe his commandements, which  
cannot be without a new heart,  
& none can haue that, but from  
God,

God, for it is not in man to set his heart aright, but this is Gods gift. As besides the former Scriptures, that is manifest, *Jerem. 31.33.* Where the Prophet speaking of the new Testament, which God would make to his people vnder the Gospel, saith, *I will put my Law into their inward parts, and write it in their hearts; &c.* which is twice repeated in the Epistle to the Hebrewes, *8.10.10.16.* which is also intended, *Acts 15.9.* where it is said of the Gentiles, to whom Peter preached, *that God purified their hearts by faith;* and in the next Chapter, *that the Lord opened the heart of Lydia.* Againe, *that God hath given the earnest of his spirit in our hearts; that God hath shined into our hearts: that God comforteth our hearts, keeps our hearts, stablisheth them, directs them,* and the like many,

From whence wee may safely  
ga-

*Act. 16. 14.*

*2 Cor. 1. 22*

*2 Thes. 2.*

*17.*

*and 4. 6.*

*Phil. 4. 7.*

*2 Thes. 3. 4.*

*Vse.*



gather this. That though our hearts bee never so corrupt, so hardned and shut vp, so darkned, distressed, declining, fainting, and wandring out of the right way; yet that God (as hee hath promised) will certainly succour vs in all, and both set and keepe our hearts in frame, that they may be fit for all such services as it shal please the Lord to set vs about.

This I doubt not, will be welcome newes to al sound hearted professors, who so much see and bewaile their naughtie and vnbeleeying hearts that they may comfortably rest vpon God that hee will by his holy Spirit so guide their hearts, that they may be serviceable to him.

Thus much for the heart in generall. Now seeing the Lord contents not himselfe herewith, but comes more particularly to the well ordering of our affections, of ioy, loue, feare, trust, and the



the like; we shall finde it vſefull for vs, to apply to our ſelues theſe promiſes, to hearten vs againſt all our doubts, concerning theſe affections, which are as the hands and feet of our ſoules, by which we worke and be carryed to every dutie: that being furniſhed with theſe, wee ſhall bee more apt and readie to every good worke.

And whereas among theſe, there are none more profitable then faith, truſt & hope ( which three though they haue ſome ſpeciall difference one from the other, yet they be never parted, and bee vſually contained one within another, and ſo wee will take them together: ) Of theſe the Scripture exceeding oft witneſſeth, that God giues theſe to all thoſe whom hee meanes to ſaue. As *Iude*, verſ. 3. ſaith of Faith, that it was *once given to the Saints*: the like *Ephes. 2. 8.* And *Heb. 12. 2.* Chriſt is ſaid to be the  
*Author*

God giues  
faith, truſt,  
and hope.

1 Tim. 2. 8.

Eccleſ. 5. 1.

*Author and finisher of our faith;*  
and so his Apostles prayed to  
him, *Eordincrease our faith:* and  
*Rom. 12. 13.* that God hath dealt  
to every man the measure of faith.

*Esay. 10. 20.*

So likewise for trust and confi-  
dence in God, it is said of Gods  
people, that *they shall stay upon*  
*the Lord, the holy one of Israel:* and  
*14. 31.* That the Lord hath foun-  
ded Sion, and the poore of his people  
shall trust in it. And *17. 7.* At that  
day shall a man looke to his maker,  
& his eyes shall haue respect to the  
holy one of Israel: And *Ier. 3. 19.*  
Thou shalt call me, my Father, and  
shalt not turne away from mee.  
*Zeph. 3. 12.*

*Psal. 71. 5.*  
*22. 10.*

And for hope, David oft pro-  
fesseth, That God was his hope &  
his trust, euen from his youth; and  
God made him hope euen from his  
mothers wombe. Yea more, that  
God is the hope of all the ends of  
the earth, &c.

*Vse of these*

Did wee well consider on the  
one side, what need we haue of  
those

those three graces, throughout our whole life ( as may easily be seene by that which hath beene said in this whole Treatise ) and on the other side, how exceedingly wee faile in them all, in times of tryall; wee would then with both hands lay hold on these promises, wherein God giues, and by his Word and Spirit, doth worke these in the hearts of all his children : and therefore so oft as we feeble our hearts to faile: let vs with *David* comfort our hearts in the Lord, and say, *My flesh and my heart faile me, but God is the strength of my heart, and my portion for ever.*

Psal. 73. 16.

And seeing the Lord Iesus is both Author and finisher of our faith, let vs rest in hope, that he who hath begun the good work of faith in our hearts, will finish it; and so pray with the Apostle, that *God would fulfill all the good pleasure of his goodnesse, and the worke of Faith and power.*

2 Thes. 1.  
11.

Come



God pro-  
miseth ioy.

Come wee now to the next grace in the heart, the first fruit of our Faith, which is Ioy, I meane spirituall ioy, which is called Ioy in the Lord, and *ioy in the holy Ghost*. In thinking whereof I cannot but wonder, in comparing together what God hath promised, and how little we enjoy: for howsoever it cannot be denied, but in these dayes of peace, many haue ioy enough, and too much too, yet this (vpon search) shall be found to be carnall and fleeting, not that spirituall and lasting ioy, which God bestoweth on those whom he loues.

It may evidently appeare by Gods Word, that as a Father would haue his children to liue cheerefully, so would God; and therefore doth he so much call vpon them to reioyce, as plentifully is to be seene in the books of the Psalmes, Prophets, and Apostles. That one for many  
may

way serue, *Reioyce in the Lord alway, and againe I say reioyce.* Which if there were no more, might let vs see Gods mind, that he would haue vs not now and then, sometimes to reioyce, that is, when all goes well with ys, (for so the hypocrites doe) but alwaies, even in afflictions; as the *Apostle Iames* exhorts, *My brethren, count it all ioy, when yee fall into diuers temptations.* Which is not simply for the afflictions, but for the good we are assured, they shall bring to vs, as is sayd; *Rom. 8.28. That all things worke together for our good.*

But yet they be but few, who attaine vnto this blessed estate, to reioyce alwaies in the Lord, as any one may well perceiue, if he shall consider either how sel dome his heart is ravished with admiration of Gods goodnesse towards him so vnworthy; and so to stirre vp his soule with the Prophet *David* to praise the Lord

*Phil. 4.4.*

*Iam. 1.2.*

Few attaine  
ioy.



Lord (which must needes bee where the heart is well affected with this ioy, as there can be no true thanks where this ioy is not: ) or how often his heart is disquieted, when any thing crolleth his will, and desire. which would not be, if the heart were filled with this spirituall ioy, which would make bitter things sweete.

It shall be therefore our wisdom to hearken vnto Gods Word, wherein we shall see how plentifully the Lord hath prepared this pleasant fruite of the Spirit, and promised it to all the true members of Christ, that so they may claime their part therein.

This is notably set out vnto vs in the booke of the Psalmes. As first, *Psalm. 198. The statutes of the Lord are right, reioycing the heart. Psalm. 23.4. Thy rod and thy staffe they comfort mee: 36.8.9. Thou shalt make them drinke of the*  
*river*



river of thy pleasure; for with thee is the fountaine of Life, and in thy light shall we see light. 86.15.16. Blessed are the people that knowe the ioyfull sound: thy shall walke (O Lord) in the light of thy countenance. In thy name shall they reioyce all the day, and on thy righteousness shall they be exalted. So Psalm 45.15. Speaking of the members of the Church, saith: With gladnesse and reioycing shall they bee brought, they shall enter into the Kings pallace. Psalme 64. 10. The righteous shall bee glad in the Lord, and shall trust in the Lord, and all the vpright in heart shall glory. Psal. 68.3. But let the righteous be glad, let them reioyce before God, yea let them exceedingly reioyce. 97.11.12. Light is sowne for the righteous, and gladnesse for the vpright in heart: Reioyce in the Lord yee righteous, and giue thanks at the remembrance of his holinesse. 118.15. The voyce of reioycing and salvation is in the

tabernacle of the righteous, The right hand of the Lord doth valiantly, 126.5.6. They that sowe in teares shall reape in ioy. He that goeth forth and weepeth, beareth precious seed, shall doubtles come again with reioycing, bringing his sheaves with him, 132.16. I will cloath her Priests with salvation, and her Saints shall shout aloud for ioy. It were not hard to gather many more out of the Psalmes.

Likewise the bookes of the Prophets, bee full of these. Notable is that sweet song of Esay, 12.2.3. Behold, God is my salvation, I will trust and not bee afraid; for the Lord Iehovah is my strength, and my song, hee is become my salvation. Therefore with ioy shall you draw waters out of the wels of salvation. Esa.24.14. They shall lift up their voyce, they shall sing for the Maiesly of the Lord. Esay 29.19. The meeke also shall increase their ioy in the Lord, and the poore among men shall reioyce in



*in the holy one of Israel. Esay 35.*  
The whole Chapter is full of  
heavenly comforts to vs Gen-  
tiles, verse 1. *The wildernes and  
the solitary place shall bee glad  
for them, and the desert shall  
reioyce, and blossom as the Rose.*  
Esa. 56. verse 7. *I will make them  
ioyfull in my house of prayer.* Esay  
62. 13. 14. *Beholde, my servants  
shall reioyce, but yee shall bee asha-  
med. Behold my servants shall sing  
for ioy of heart, but yee shall cry for  
sorrow of heart, and howle for vex-  
ation of spirit* Likewise in the last  
of Esay be many sweet consola-  
tions, *He shall appeare to your ioy,*  
Ec. verse 10. *Reioyce yee with Je-  
rusalem, and bee glad with her all  
ye that loue her, reioyce with ioy for  
her all that mourne for her: That  
yee may sucke and be satisfied with  
the brests of her consolations, that  
he may milke out, & be delighted  
with the aboundance of her glory,*  
Ec. to verse 14. *And when you  
see this, your heart shall reioyce*  
and



Ioh. 16. 22.

and the hand of the Lord shall be knowne towards his servants, and his indignation towards his enemies. In like sort spake our Saviour to his Disciples, that their hearts should reioyce, and their ioy should no man take away frō them. Ieremy also hath the like, chap. 31. 12. 13. Therefore they shall come and sing in the height of Sion, and shall flow together to the goodnesse of the Lord, &c. Then shall the Virgine reioyce in the dance, both young men and old together: for I will turne their mourning into ioy, and will comfort them, & make them, reioyce from their sorrowe. Zech. chap. 11. 19. Thus saith the Lord of Hosts, the fast of the fourth moneth, &c. shall bee to the house of Iudah, ioy and gladnesse, and cheerefull feasts. I will end with that, Rom. 14. 17. The kingdome of God is righteousnesse, peace, and ioy in the holy Ghost.

Use.

Thus haue I gathered store of these promises, in which the Lord

Lord promifeth to giue ioy and gladneffe to his people: yet I fuppofe not halfe fo many, as might bee collected out of the Scriptures: for I doe not meddle with the many exhortations vnto this dutie, nor the many examples of it, nor prayers for it, all which fhew the neceffity of it.

But the marke I aime at, is to perfwade all who feele the want of this holy reioycing in the Lord (whereby their whole life is more vncomfortable) that God hath provided this for them; and that there is nothing but their vnbelceuing hearts which keepes it from them. For if true faith bee the breeder of this ioy, as both Scripture and experience proue, then no marvell, that fo few attaine to this excellent grace of reioycing, when faith it felfe is fo weake, if not wanting.

I doe wifh therefore all fuch,

P

to

Faith is the  
breeder of  
true ioy.

Why so  
many pro-  
mises of ioy

to thinke with themselves what the Lord should intend, in making so many promises to this one thing, but to make vs see these two things first: that there can bee no holding out in a Christian course without this ioy; secondly, that by reason of the many evils that befall vs in this life, it is very hard, and so very rare to get, much more to keep this ioy: that by both these, they may be stirred vp to labour to enioy this ioy of the Holy Ghost, whereby they may finde what is the excellency of this estate aboue all the estates in the whole world besides; and bee so farre from enuying the wicked in their greatest prosperitie as rather to pittie them, for that like fooles and children, they forgoe such treasure for very toyes and bables.

Way to at-  
taine ioy.

Now the way to attaine this ioy is, ( besides earnest prayer vnto God for it ) to be much in medi-



meditation, as vpon the many and most iust causes God hath given to all beleevers to reioice: to also vpon these excellent promises, wherein God hath bound himselfe to worke this grace in them, by his holy Spirit: for if we well weigh them all, we shall see, that the Lords meaning is not only to giue them matter of reioycing, (but whereas it too oft fals out, that they who shold reioyce, and haue good cause so to doe, bee so held downe with the burthen of corruption or affliction, that they cannot lift vp their hands with ioy, but waste their dayes in sorrow :) This is also Gods worke to open their eyes to see, and to mooue their hearts, and draw them by his Spirit to be affected with his favours, that they with the Prophet *David* may finde more ioy in the light of Gods countenance, then the wicked haue in all their prosperitie. And thus

much for this point, how a true beleever may attaine this blessed estate of living ioyfully, what ever doth befall him: which how much it is to bee desired, all may see though they bee few, who take the right way to get it.

Of the loue  
of God.  
Deut. 6. 5.

Many de-  
ceived in  
loue.

Some say  
they loue  
God, and  
doe not.

The next grace of the heart, which God requireth of all those, whom hee hath adopted in Christ to bee his children, is that they *should loue him with all their heart, with all their soule, with all their might*, which that wee ought to doe is not denyed of any, except Atheists, people without God; but of those that yeeld it ought to be, there be in generall two sorts, one that deceiue themselves in thinking they doe well loue God, when as indeed they do not truly and heartily loue him, but onely say they loue him; or if they doe, it is but very slightly and carnally because al goes well with them:  
who

who are to bee convinced by their loose liues, & little conscience to keepe Gods commandments, that they doe not as they say, truly loue God. And these especially are to be vrged by the many commandements of God to loue him sincerely and fervently, and to be mooved hereto by these weighty arguments, which are so plentifully vsed in the holy Scripture, to perswade vs vnfeinedly to loue God.

There is another sort, who looking into their liues, & there finding so many infirmities and failings in all duties to God and man, doe thence conclude, they haue not the loue of God in them; and thereby bee much kept downe, both from that comfort and confidence they might haue in their holy profession.

These bee the persons with whom I chiefly deale: who haue need to bee hartened, first by

Others fear  
they do not  
loue, yet do.



Comforts  
to such as  
griue for  
want of  
loue,

Phil. 2. 13.  
1. 6.

Deut. 30. 6

this, that the sight of their want of loue to God, breeding in them heartie grieue for the same is an evident token there is some true loue in them: else would they not be so disquieted for want of this loue of God.

And secondly, this must comfort them, that hee who hath giuen them to will and desire this grace, will also giue them abilitie to doe, and he that *hath begun the good worke, will also perfect it*, for so is his promise: yea he hath said, at least to all & every such, *And the Lord thy God will circumcise thine heart, and the heart of thy seede, to loue the Lord thy God with all thy heart, and with all thy soule, that thou maiest liue:* which one promise, if there bee no more, is all-sufficient to perswade those that will beleewe God on his word, that God (who knowes how polluted our hearts bee, and vnable to loue him, so thoroughly as we ought) will

will cleanse our hearts, and so sanctifie them, that wee shall be able by his grace so to loue him as he will approue,

It is onely vnbeliefe, which keeps vs from that holy boldnesse, which made *Paul* to say, *I can doe all things through Christ who strengtheneth me.*

Although I doe not reade any other so expresse promise, that God will make vs to loue him, yet seeing the manifestation of Gods loue to vs, doth as certainly breed loue in vs to him again, as the kindling of a fire wil bring forth heate: therefore all the many testimonies which God giues of his loue to vs, must be so many perswasions, that wee shall loue him. Therefore it is said, *We loue him, because he first loved vs.* Let vs therefore get as many arguments of Gods loue to vs, and doubt wee not but it will kindle in vs some loue to him againe.

Phil. 4. 13.

6. 10. 11.

1. 2. 4. 5.

1. 1. 1. 1.

Vse.



God prom-  
iseth to  
make vs  
feare him.

Likewise all the rich rewards, which throughout the Scripture bee promised to those that loue God, are so many encouragements to this dutie; and so much for this.

The next is the feare of God, whereby specially I vnderstand that holy affection whereby we bee made so to stand in awe of God, as to bee very vnwilling to displease him; and on the other side, to be as ready to please him, both in eschewing euill, and doing good. How excellent a grace this is, of what singular vse in our whole life, how oft and earnestly it is commanded, how practised by Gods worthy servants, and how wanting in many professors, and weake in others it is: all these, though worthy good consideration, yet seeing they would carry me too farre from my purpose, I passe them by, and will bend my speech to such as knowing all these



these, feele and complaine of the want of this grace, and desire it, and labour for it, by often prayer, and other holy meanes: yet through weaknesse of Faith, cannot attaine to such a measure of his feare, as might keepe them in such awe, that they durst not either doe that which God forbids, or leaue vndone that which he commands.

These I doe beseech to attend to such promises as God hath made to his people in particular, concerning this grace; that whereas he sees, that naturally, there is no feare of God before mens eyes, hee saith he will put his feare into their hearts; as *Ieremie. 32. 29. 40. And I will giue them one heart and one way, that they may feare me for ever, for the good of them, and of their children after them. And I will make an everlasting covenāt with them, that I will not turne away from them, to doe them good, but I will put my*

*ferre in their hearts, that they shall not depart from me.* Which if we could beleue, would sufficiently assure vs, we should not want this saving grace, but that God will certainly bestowe it vpon vs in that time and measure hee sees meet.

But for our confirmation, the Lord doth oft repeate this promise, as *Deut. 4. 10.* Where one speciall meanes, whereby this feare is wrought, is set downe: *Gather me the people together and I will make them beare my words, that they may learne to feare me all the dayes that they shall liue vpon the earth, and that they may teach their children.* So *Prov. 25.* *They who seeke for wisdom, shall understand the feare of God.* To like effect, *Deut. 6. 1. 2. & 17. 19.* it is specially spoken of the king, and more generally of all, chap. 32. 12. And to this purpose speciall is that of the Prophet *David. Psal. 40. 3.* where hee shewes another



another meanes whereby God doth stirre vp this grace in his people: namely, the beholding of Gods mercy on others, saying, *And hee hath put a new song in my mouth, even praise vnto our God, many shall see it, and feare, and shall trust in the Lord.* So likewise David being taught of God, inviteth others, saying: *Come yee children, hearken to mee, I will teach you the feare of the Lord.* Psal. 72.5. *They shall feare thee as long as the Sun and Moone endureth through all generations.* The like, Psal. 107.16. So Esay 29.23. *They shall sanctifie my name, &c. and shall feare the God of Israel.* Ieremie also speaking of Gods singular mercies, which hee promiseth to his people, chap. 33.9. *And it shall be to me a name of ioy, a praise and an honour before all the Nations of the earth, which shall heare all good I do vnto them; and they shall feare and tremble for all the goodnes, and*  
for

Psal. 34.11.



for all the prosperity that I procure unto it : 10 Hosea. 3. 5. Afterward shall the people of Israel returne & seeke the Lord their God, & David their King, and shall feare the Lord and his goodnesse in the latter dayes.

This shall suffice, it would be long to cite all.

*Vse.*

The right vie we are to make of these and the like, is ; that so oft as wee finde our hearts condemning vs for want of this feare, and doubting how ever we shall attaine to it in any good measure, so oft wee must call to minde some of these promises, which though delivered in particular to some of Gods children, yet in truth belonging to all of them : Therefore every childe of God may and ought to apply them to himselfe, and stedfastly beleeeve, that God will performe his word to him, and so waiting with patience the Lords appointed season, he shal  
not

not be disappointed of his hope but shall certainly enjoy the fruit of his desire. And thus much for this.

Ilec this third point, how we may be sure of grace to leade a godly life, so as shall be accepted, growes large; and no marvell, for it reacheth to all the duties required in both Tables. I may not therefore runne into all particulars, but will make choice of some; and namely, such as I conceiue Christians most faile in, & haue least comfort in performing them.

Of this sort be speciall, as our spirituall seruices of God, as our prayers, and exercises in his Word and Sacraments. In all which I haue heard many of good hope, complaining that they found small comfort in these, because they performed them in so weake and sinfull manner. A principall cause whereof I haue observed in many

Concer-  
ning holy  
exercises,  
prayer, &c.

Why so  
small com-  
fort in  
Prayer, &c.



*Note.*Flesh and  
spirit mingled.

ny to be this, that they placed all their comfort in the good discharge of their dutie, wherein when they failed ( which they found oft ) then they were discomfited. Which evidently shews, that they had little vse of Faith in those duties : for Faith doth comfort in our greatest failings, as well as in the least. To maketh's more plaine (which I feare is little leene of many a poore soule, who takes great paines to serue God, and yet seldom findes comfort, that his service being so full of infirmities is pleasing to God :) It must be confessed, that while we liue here, there is flesh & spirit mingled in all the actions of Gods children; so that as their best Prayers bee Itained with some corruption of the flesh, so I conceiue that there is some operation of the Spirit in their weakest which being offered vp in faith, is assuredly acceptable to God; and



and therein may Gods childe find sound comfort, not in himselfe, nor in his worke, but in Gods pardoning of all his defects, and accepting his obedience in the perfect satisfaction made by Christ: whereas otherwise, if any having prayed with great fervency of Spirit, shall be conceited therewith, and not humbled for his failings in that his best Prayer, and rather expecting for favour for the goodnelle of his prayer, then looking for mercie onely for the merite of Christ, (which though it be too little seene, yet too oft it falleth out) I durst boldly say that the sleepey prayer wherein is truth though weaknes, offered vp in faith, is accepted, when the weeping praier with more fervencie without Faith, is reiected.

In so saying, be it far from my thought, to approue of drowlnesse, or any other grosse corruption in prayer: or to disgrace any

Want of  
faith in  
Gods wor-  
ship.

Not hum-  
bled in best  
prayers.

any zeale or gift of Gods Spirit in prayer; but that I ayme at, is to discover a common, and yet close and dangerous corruption in our prayers, and other holy exercises, that when wee performe these in any sort to our liking, then wee be glad and rest quiet, that God will accept them. I deny not but such may then reioyce in the assistance of Gods Spirit: but the fault I finde, is, that these have in such times, little vse of their Faith: for not beholding the blemishes of these their best services of God, they are not humbled for them, and so not driven out of themselves to seeke for favour in Christ, in whom alone God is well pleased: and thus they staine their best duties for want of faith.

This will more clearely bee scene in the contrary, when these doe pray, or heare, reade, or meditate, or receiue the Sacraments  
with



with much accusation to their conscience, they haue no comfort that such duties shall be accepted, which must needs arise from want of faith; for did they in their poorest prayers ( for which they be most humbled) come to God in Christ for pardon, beleeving that their imperfections should bee covered by the full and perfect satisfaction of Christ, they might find comfort in their weakest obedience, and so be more encouraged to serue God.

This then is that I would perswade al that would find sound and lasting comfort in their prayers, and other holy exercises, in the best duties to beware of pride, which accompanieth them; and to that end ever to thinke of their failings, to humble them, and driue to Christ, that so they may offer vp their sacrifice in Faith, and be accepted. On the other side, when they

No com-  
fort.

*Remedie.*  
How to  
find com-  
fort.

Beware of  
pride in  
best.



Shun doub-  
ting in wea-  
kest.

Need of  
Faith,

Gods pro-  
mises must  
make bold

they bee most deiected, then to beware of despaire, doubting, and discouragement, which be vsuall companions of vs in the sense of our wants; and to comfort our selues by faith in Christ in that we know, he is as able and willing to cure great diseases, as small; to pardon our fouler fals, as our lesser slips.

In all which we now see that which I intended, how needfull it is to be stored & strengthened with Faith, that wee may finde comfort in our prayers, and other holy exercises: which I know is much wanting in many true hearted Christians, for whose sake in speciall I write these: and will now for their further comfort lay out some store of precious promises, which God our Father hath treasured vp in his word to this purpose, that we his children might be imboldned to come with confidence to him in al our necessities.

Per-

Perusing these, I find that the farre greater number of them, doe specially promise that God will accept our prayers, & grant our desires, and doe not so expressly assure vs that God will assist vs, and make vs able to pray (which yet sundry promises doe.) I will therefore heere gather such as expressely promise Gods helpe to teach vs to pray; for that wee are no lesse subiect to doubt of our abilitie to pray aright, then of Gods readinesse to heare our poore and weake prayers.

Among all, that comes first to minde, which might serue instead of all, if we could hold it fast: where the Apostle labouring to comfort the hearts of Gods children ouer all their corruptions and afflictions, doth answer a great obiection, which many a heauie hart makes, namely this: I am oft so distressed, that I am not able to pray, and how

God prom-  
iseth to  
make vs a-  
ble to pray.

Rom. 8. 26.

Many trou-  
bled that  
they cannot  
pray.



Esa. 38. 14.

Psal. 32. 3.

Rom. 8. 26.

how then may I looke for any helpe at Gods hand? Thus it fareth oft with Gods children, and those not of the weakest sort, that their hearts be so sore oppressed, that they can doe nothing but sigh and groane, not able to set aright their hearts to pray to God. As we reade of *Hezekiah*, that *he like a Crane or Swallow did chatter, and did mourne as a Dove*, not able to vter his griefe to God. The like we reade of *David* oft, how *hee roared for griefe*, but could not come to make his moane to God; and the like many. Yea, what more ordinary complaint doe we heare made by many worthe Christians in their extremities, then this to their friends, O helpe mee, I cannot pray?

To this sore tentation, the Apostle answers, saying: *Likewise the Spirit helpeth our infirmities, for we know not what wee would pray*



pray for, as we ought: But the Spirit it selfe maketh intercession for vs, with groanings that cannot bee uttered: And hee that searcheth the hearts, knoweth what is the minde of the Spirit, because he maketh intercession for the Saints according to the will of God. Wherein hee truely confesseth, that he and all the rest of Gods children doe know this by woefull experience, that they in such cases know not what they shuld pray as they ought. But yet for all this God hath not left vs comfortlesse, for hee hath given vs his owne Spirit to succour and helpe vs, (as it were to beare that part of the burthen which is too heauie for vs to beare:) and whereas wee cannot pray as wee ought, that selfe same spirit shall by his power make vs able to pray, with such feeling, faith, and fervencie, as no words can expresse: in such sort that God, who both knowes and regards the

the secret desires of the heart, beholding the worke of the Spirit, doth graciously accept and approue of those prayers of his children.

I make no doubt, but this is the intent of the Apostle in this Scripture. In which if there were no more, is enough to comfort any poore afflicted soule against this temptation, that they cannot pray: In that God hath given vs his spirit so to helpe vs, that our poore prayers are sayd to bee the prayers of Gods Spirit in vs, which God cannot deny.

Ephes. 6, 18.  
Iude v. 20.

This I take to bee the cause, why else where wee are called vpon to pray in *the Spirit*, and in *the holy Ghost*; that is, as he doth teach vs, not as any naturall gift can.

Difference  
of prayers  
true and  
counterfeit.

Where I note a speciall difference of true prayer from counterfeit, which may be excellent in speech, but wanting this breath



breath of Gods Spirit, it is but a dead sacrifice, vnpleasing to God, and vnprofitable to him that offereth it.

And therefore I advise all, who looke for comfort by their prayers, more to labour for Spirit, then speech in prayers. And so much for this Scripture, whereupon I haue stood the longer, for that it may suffice in stead of all. But seeing the Lord knowing our weaknesse, hath in all ages of his Church, comforted his people with the like, it shall more confirme vs to heare more of these sweet promises.

To this may well be referred that which one of *Iobs* friends said to comfort him (which doubtlesse was good comfort, howsoever misapplyed) when after some good exhortations, hee makes many moe gracious promises, among all he addes these: *For thou shalt haue thy delight*

Promises  
for prayer.

*Iob 22.*



21. and 6.

26.

27.

Iob 33. 26.

Psal. 32. 6.

Esa. 58. 9.

Ier. 29. 12.

13.

13. 9.

light in the Almighty, and shalt lift up thy face to God. Thou shalt make thy prayer unto him, and hee shall heare thee, and thou shalt pay thy vowes, &c. And in like manner doth another of Iobs friends say, Hee shall pray unto the Lord, and he will bee favourable to him. So David in his time said. For this shall every one that is godly pray unto thee, in the time when thou maist be found. And the Prophet Esay makes such promises to the people in his time: Then shalt thou call and the Lord will answer, thou shalt cry, and he shall say, Here I am: So Jeremy, then shall yee call upon mee, and yee shall goe and pray unto me, and I will hearken to you. And yee shall seeke mee and finde me, when you shall search for me with all your heart. Againe They shall come with weeping, and with supplications will I lead them, I will cause them to walke by the rivers of waters, in a strait way wherein they shall not stumble, for

*I am a Father to Israel, & Ephraim is my first borne. And againe, In those dayes, and in that time, saith the Lord, the children of Israel shall come, they and the children of Iudah together, going and weeping, they shall goe and seeke the Lord their God. Hosea 3.5.*

50.4.

*&c. So Zachary in his time prophesied, that God would poure out vpon the house of David, and vpon the inhabitants of Ierusalem, the Spirit of grace and supplications.*

Zach, 12.10

*They shall call vpon my name, and I will heare them. I will say, it is my people: and they shall say, the Lord is my God. Our Lord Iesus Christ in his time comforted his Disciples, that they should not so hang vpon him, as to haue no confidence in God the Father: but they shall boldly pray to the Father in his name, and shall receiue whatsoever they aske. No doubt but more places to this purpose might be cited.*

13.9.

Ioh, 16.23.

24.  
26.

Use.

The maine intent of them all,

Q

is



is not so much, to shew it is our duty thus to seeke the Lord and to call vpon him, or to perswade thereunto, which is in many Scriptures required; but rather whereas many are very willing to call vpon God according to his will, and so as might please him, but finding so small abilitie to pray as they would, they bee discouraged; all this is to draw them to beleue, that God by his Spirit will teach them to pray, so as hee will heare them: the certainty whereof depends not vpon any worthines of our persons or prayers, but onely vpon the mercy of God in promising, and vpon his truth in performing his promise; both which we deny, and so rob God of his chiefest honour, if we beleue not that God will make vs able by his Spirit, so to call vpon him, as he will accept in his Sonne. And therefore in all our doubts and feares about this matter,



matter, our only refuge must be to these promises, and so to giue credit vnto them, that wee comfortably seeke & looke for helpe from God, when wee can finde none in our selues.

And thus much for our comfort, that God will assist vs by his Spirit in our prayers, which also might suffice to assure vs, that he will also accept vs: for so much is exprest in the most of them, and necessarily implied in them all.

But seeing the Lord ( who better sees what we most neede, then wee doe our selues ) hath made so many promises, that he will accept our poore seruices, though never so weake, if they be in truth ( which will be welcome newes to many an humble heart ) I may not defraud them of these comforts, but will lay them open for their vse, and beseech the Lord to make them profitable to all that vn-  
Q 2
fained.

That God  
will accept  
our prayers.

fainedly desire it.

Dent. 30.

When *Moses* from God had sharply denounced tearefull iudgements against *Israel* for their sinne, and namely, a scattering among the Heathen, hee addes this comfort: *But if from thence, thou shalt seeke the Lord thy God, thou shalt finde him, if thou seeke him with all thy heart and with all thy soule:* and to like effect he addes much more.

Vse.

2 Chron.  
7. 15.

This promise may bee specially comfortable, to any poore soule cast down in sense of some grievous fall, whereby hee may see Gods readinesse to receiue any poore sinner comming vnto him. The like promise did the Lord make to *Salomon* after his prayer, saying; *Mine eyes shall be open, and mine eares attend to the prayer in this place.* And full oft we reade, that the Lord promised to his people, that if they should seeke him, he would be found of them, as 2 *Chron.*



15.2. the Prophet told *Asa* the King. *Ier.* 29. 13. And 1 *Chron.* 28. 9. *David* said the same to *Salomon* his sonne. *Psal.* 34. 10. *They that seeke the Lord, shall not want any good thing.* The selfe same thing is truly to be gathered out of all these places where the faithfull professe, either that God had heard their prayers, or their faith and confidence in God, that hee will heare their prayers; both which be grounded on Gods promises that hee will heare them. Of this sort there be many, as in the *Psalmes*, so in sundry other Scriptures: *The Lord hath heard the voyce of my weeping, the Lord hath heard my supplication, the Lord will receive my prayer.* And *Psal.* 9. 10. *Thou Lord hast not forsaken them that seeke thee.* *Psal.* 10. 17. *Lord thou hast heard the desire of the humble, thou wilt prepare their heart, thou wilt cause thine eare to heare.* *Psal.* 18. 3. *I will call upon*

Gods heareth prayers

*Psal.* 6. 8. 9.



*the Lord who is worthy to be praised: so shall I bee saved from mine enemies. Psal. 20. 6. Now I know the Lord saveth his annointed, bee with heare him from his holy heaven, with the saving strength of his right hand. These are sufficient to manifest this truth.*

**Many promises for prayer.**

But seeing my scope is rather to stirre vp to belecue, I hope it will not be more tedious to any to reade these & consider them, then it is to me to gather them; and I may truly say, I haue often read them with comfort. For sometimes one, sometimes another doth more affect, I will therefore not spare to adde many more.

To this purpose, notable is that in the *Psalm. 34. 15. The eyes of the Lord are upon the righteous, and his cares are open to their cry. verse 17 The righteous cry, and the Lord heareth, and delivereth the out of all their troubles. Which is oft repeated, Psal. 107. 6. 13.*

19.28. Psal. 50. 15. the Lord saith, Call upon me in the day of trouble, I will deliver thee, and thou shalt glorifie me. And, For thou Lord art good and readie to forgine, and plentious in mercy to all them that call upon thee, &c. vers. 6. 7. Psal. 102. 17. Hee will regard the prayer of the destitute, and not despise their prayer to ver. 20. to heare the groaning of the prisoner, to loose those that are appointed to death. The Lord is nigh to all that call upon him, to all that call upon him in truth. Hee will fulfill the desire of them that feare him, he also will heare their cry, and will saue them. Pro. 15. 8. But the prayer of the upright is his delight; and vers. 29. But he heareth the prayer of the righteous. He will be very gracious unto thee, at the voyce of thy cry, when he shal heare it, he will answer thee. Ioel. 2. 32. And it shal come to passe, that whosoever shall call on the name of the Lord shall be delivered. Act. 2. 21.

Psal. 86. 5.

Psal. 145.  
18.

19.

Esa. 30. 19.



the same is repeated, and *Rom.*  
10.13.

Christ  
makes ma-  
ny promi-  
ses.

Mat. 7. 7.  
8.  
9. 10. 11.

Thus we see how plentifully  
hath been renewed this pro-  
mise of hearing the prayers of  
his people, in all ages of his  
Church vnrill Christ, who  
(knowing that we vnder the  
Gospell haue as great need, both  
to pray, and to be comforted,  
that God wil heare our prayers)  
hath giuen vs many incourage-  
ments to pray in Faith, *Aske  
and it shall be given you, seeke and  
ye shall finde: knocke and it shall  
bee opened vnto you. For every  
one that asketh, receiveth, and hee  
that seeketh, findeth, and to him  
that knocketh, it shall be opened.*  
The same is set downe, *Luke 11.*  
from vers. 9. to 13. where it is  
said, *If yee then being euill, know  
how to giue good gifts vnto your  
children: how much more shall  
your heavenly Father giue the ho-  
ly Spirit to them that aske him?*  
So our Saviour said to the Wo-  
man



man of Samaria, If thou knowest the gift of God, and who it is that saith to thee. Give me to drinke, thou wouldest haue asked of him, and he would haue giuen thee the liuing water.

Ioh 4.

Likewise in those heavenly & last speeches, which hee vttered to his Disciples, he oft repeated those promises, saying: *Whatsoever yee shall aske in my name, that will I doe that the Father may bee glorified in the Son: If ye shall aske any thing in my name, I will doe it.* The like oft, Ioh. 15. 7. 16. 16. 23. and 24. *Aske and yee shall receiue, that your ioy may be full: so the Apostle; For the same Lord ouer all is rich vnto all that call vpon him.* Iam. 5. 15. *The prayer of faith shall saue the sicke, and the Lord shall raise him up; and if he haue committed sinne, it shall bee forgiven him: and ver. 16. the effectuall prayer of the righteous availeth much.* The Apostle Ioh. hath the like saying, *And whatsoever*

Ioh 15. 13.

Rom 10.  
12.

1 Ioh. 3. 21.

5. 14.

15.

*Vse.*

*we aske of him, we receiue. And againe, And this is the confidence we haue in him, that if we aske any thing according to his will, he heareth vs, And if we know that he heareth vs, whatsoeuer we aske, we know that we haue the petitions that we desire of him. And in the next place. If any see his brother sin a sinne which is not vnto death, he shall aske, and hee shall giue him life, &c.*

Thus haue we store of these promises, wherein the Lord bindeth himselfe, to heare our prayers, and grant our requests; the end of all which is to cure this fore disease of our nature, that we be so full of distrust, and so hardly belecue that God will accept our prayers, they being so weake, and our selues so unworthy. For remedie whereof we are to be familiarly acquainted with these promises, and to make choice of some of them, such as to our feeling are most com-



comfortable; that when we goe to pray, wee may meditate on them, that so we may be perswaded by them, that God will graciously pardon all our failings, and accept our poore indeuours in the perfect satisfaction made by Christ for vs. The fruit of this practise would bee exceeding great, both to breede in vs a greater delight in this holy dutie, (which visually is so much wanting:) And to make all our prayers more effectuell, for the obtaining of all good things at the hand of God. Whereas on the other side, by neglecting this duty of meditating on these promises, wee shall disable our selues from all comfortable practise of prayer, and become more guilty not onely of contempt of Gods bountie in making such promises vnto vs: but withall of greater impietie, in making the holy and true God a lyer, in that wee doe not beleeue

When we  
goe to pray.

Hurt by not  
meditating  
on Gods  
promises.



leeve him in that which he speaketh. Therefore as we desire to avoide these sore evils, and attaine these great benefits, let vs make high account of these promises, and so make them our owne, that wee may haue the right vse of them, especially in all time of neede.

All sacrifices accepted.

This which hath beene said of Gods gracious accepting of our prayers, may as truly be applyed to all other holy exercises of religion and service of God: In all of which the Lord is as ready both to enable vs to the worke, and to be pleased with our sincere indeuours, we offering them vp to God with faith in the mediation of Christ Iesus.

Yet seeing besides these, wee haue many promises, that God will be pleased with our sacrifices, (which may be truly vnderstood of all) it will adde to our comfort, if wee shall advisedly

con-

consider of them: of which sort is that in the *Psalmes* 51. 19. *Then shalt thou bee pleased with the sacrifices of righteousness, &c.* As *Moses* blessed the Tribe of *Zebulun* in the same words: so the *Apostle Peter* speaking of al the faithfull, saith, *Yee also as living stones are built upon a spirituall house, an holy Priesthood, to offer up spirituall sacrifice, acceptable to God by Iesus Christ.* And *Paul* writing to the *Philippians*, speaking of the reliefe which they sent to him, calleth it an *order of a sweete smell, a sacrifice, acceptable, well pleasing to God.* And writing to the *Romanes* 12. 1. saith, *I beseech you therefore brethren, by the mercies of God, that yee present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.* The Lord by *Moses* did often times tell his people, that they offering up their sacrifices, such as he commanded, *they should be accepted,*

as

Deut. 33.

19.

1. Pet. 2. 5.

Phil. 4 18.



Exod. 29.  
43.

as *Levit. 14. 22. 21. 23. 11. 26. 11.*  
 So *Malachy. 3. 4.* Then shall the  
 offerings of *Judah* and *Jerusalem*  
 be pleasant to the Lord, as in the  
 dayes of old, and as in former years.  
 This also may be gathered out  
 of that which *Moses* told the  
 people of *Israel* from the Lord,  
 that they bringing their sacrific-  
 es to the doore of the Taber-  
 nacle of the Congregation,  
 There he would meete the people  
 of *Israel*, and the Tabernacle should  
 be sanctified by his glory. Which  
 may be gathered out of that  
 which followeth, that the Lord  
 would dwell among them, and  
 be their God, to heare and helpe  
 them, which is els-where oft re-  
 peated. *Esa. 60. 7.* foreshewed  
 this saying, *They shall come with*  
*acceptance, &c.* And hitherto  
 may be well referred the many  
 favours which God promiseth  
 to our obedience, which is an  
 acceptable sacrifice to God, of-  
 fered vp in Christ. As the Lord  
 said



said vnto Cain, *If thou doe well shalt thou not be accepted?* the like the Lord said to his people of *Israel* in preparing them to heare his Law: *Now therefore if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure vnto me aboue all people; for all the earth is mine. And yee shall be vnto mee a kingdome of Priests, and an holy Nation.* *Levit. 26. 3. to 14. and Deut. 28. 1. to 14.* be many speciall blessings promised to the Lords people, if they would harken to his voice, and obserue & doe all his Commandements: and to conclude with that sweet promise, *Psal. 84. 11. For the Lord God is a Sun and Shield, the Lord will giue grace and glory: no good thing will be withhold from them that walke uprightly.*

Gen 4. 7.

Exod. 19. 5.

6.

Use.

Out of these promises, and the like many, we may boldly assure our selues that although by reason of our corruption stil dwelling

living in vs, we can never offer vp any sacrifice to God, without blemish & spot, (for which God might iustly reiect al, which we offer vnto him) yet we offering them vp in the name of Christ, they shall be accepted & rewarded.

Were wee well perswaded hereof, it would put life into vs, and make vs performe all holy duties much more cheerefully and constantly, which through want of this Faith, are at least more vncomfortably performed by vs.

I haue the deeper consideration of both these, to the conscience of every one who will take triall of himselfe, namely, what small comfort he finds in any of his spirituall services; and on the other side, what a comfort it would be, if he might be assured that God would both assist him and accept them at his hand. Whereof seeing he hath God so  
firmly



firmely bound by promise, that he cannot without great sinne, wrong to God, and to his owne soule, call this into question.

I therefore exhort all who see their weaknesse in this kinde, to take speciall notice of these and such like promises, and so every one apply them to himselfe, in all time of neede, that hee may more cheerefully set vpon all holy duties, and more conscionably performe them to the glorie of God, and his owne comfort, and the good encouragement of others.

This which hath beene said in speciall for prayer, and so in generall for all our sacrifices, may well bee applyed to the Word and Sacraments, yea to all private exercises of religion, yea to all works of mercy; which be all of them sacrifices, which God hath commanded, & promised to accept at our hands.

Yet



Word.

Yet seeing woefull experience bewrayeth that too too many (and those not of the worst sort) doe finde small comfort in the ordinary ministry of the Word and receiving the holy Sacraments: I will doe my best endeavour to redresse this sore evill, and shew how any who will be guided by Gods word, may more cheerefully set vpon these holy duties, and so reape more fruit and comfort by them.

Why the Word vnfruitfull.

I cannot be ignorant of this, that there be many causes of this vnfruitfulness, and vncomfortableness in these holy services of God, both in the Minister and people; especially in the Preaching of the Word, when hee doth not apply himselfe to the capacitie and best edification of the hearers: wherein there is much failing many wayes, and this not the least, that where many good doctrines and vses are delivered, yet there is not such a

con-

convincing of the conscience, as might contraine the hearer to confesse his guiltinesse, and to make conscience to yeeld better obedience to that which is taught him.

In the people also there is great carelesnesse in preparing themselves before they come; dulnesse & wandring of minde, when they be at the Word, with like neglect of meditating on what they heard: By any of which, much more by all, the Word is made vnfruitfull.

But to treat of these, is beyond my scope and matter intended, which is chiefly to helpe such as hauing a true desire and care to profit by Gods holy ordinances yet bee so discouraged by their many infirmities in the vse of them, that they haue small comfort in them, and would if they durst, forbear the vse of them.

The principall cause heereof which I obserue, is this, that they  
too

many discouraged.



too much looking into themselves (where they finde no abilitie to doe what they would) and not looking sufficiently to God in whom is all their helpe, they enioy not that fruit and comfort in Gods service which they desire.

*Remedic.*

For remedy whereof I know no better way, then to bee acquainted with Gods promises made to such as shall hearken to his Word, and receiue the holy Sacraments the seales of the Word, that by these they may bee comforted that God will blesse his owne ordinances to their edification and salvation. First for the hearing of the Word, that which the Prophet *Esa* speaketh, might suffice to perswade any (who will giue credit to this report) that it shall not be lost labour to hearken to Gods Word. The place is worthy speciall observation: *Hee every one that thirsteth come ye to the*

Esa. 55. 1.



the waters, and hee that hath no money, come ye, buy and eate, yea come, buy wine and milke without money, and without price. Wherefore doe yee spend money for that which is not bread, and your labour for that which satisfieth not? Hearken diligently vnto mee, and eate yee that which is good, and let your soule delight it self in fatnesse. Encline your eare and come vnto me, heare and your soule shall liue, and I will make an everlasting covenant with you, even the sure mercies of David.

In this Scripture (to passe by many other profitable matters which may be collected;) these for our purpose must be observed: First, how freely the Lord offereth saving grace to such as haue none, nor anything whereby they might purchase it: Secondly, hee setteth out the way whereby they may enioy it, namely, a diligent hearing and beleeuing Gods Word: To which

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which end hee thirdly makes most sweet promises, *that their soule shall live*, that is, they shall be quickned in Christ, and in him *the seede of David*, be made partakers of those *mercies* which shall never decay. From hence what encouragement may any poore soules take to hearken to Gods Word, when hee may vpon so good ground assure himselfe, that thereby he shall attaine vnto salvation, and all needfull graces for this life.

This is notably confirmed by all these Scriptures, which testifie, *That the Word is able to saue our soules*, as Iames. 1. 21. *Wherefore lay apart all filthinesse and superfluity of naughtines, and receiue with meekenesse the ingrafted word which is able to saue your soules.* So Paul exhorteth Timothy to many excellent duties, among the rest giues this, *Take heed to thy selfe, and vnto the doctrine: continue therein, for in doing this, thou*

1 Tim. 4. 16



thou shalt both saue thy selfe, and them that heare thee. Againe, speaking to the Elders of the Church of Ephesus, saith, And now brethen I commend you to God, and to the word of his grace, which is able to build you up, and to giue you an inheritance among all them which are sanctified. So likewise to the Corinthians hee saith, It pleased God by the foolishnesse of preaching to saue them that beleeue.

Act. 20. 33.

1 Cor. 1. 21

All which Scriptures, and many other to the like effect, doe evidently confirme vnto vs, that as there is no saluation without the preaching of the Word, so whosoever shall conscionably attend to it shall certainly bee saved: which if it were beleeued, it could not but make men run to it with great alacrity, and so should they find much comfort thereby.

To this purpose bee there so many commendations of the Word

Vse.



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Word throughout the Scriptures, specially in the bookes of the Psalmes, and of the Proverbs. It would be too long to cite all: yet all are to bee referred to this end, to breed in vs a greater delight in this Word, which bringeth such incomparable benefits. Of this sort, are these, *Psal. 119. 7. &c. The Law of the Lord is perfect, converting the soule: The testimonies of the Lord is sure, making wise the simple: The statutes of the Lord are right, reioycing the heart.* And so followeth to like effect in the same place. The whole Psalme 119. was written to this purpose, to set out the excellency of this Word in all respects, and specially for the worthy effects, and fruits which it bringeth forth in euery one, who truly embraceth it: so that it is obserued by many learned Divines, that among 176. verses, there be scarce foure or five at the most, where-  
in

inthere is not some commendation of the Word, to stirre vp all Gods people better to esteeme it, and more diligently to attend to it, that they may enioy the fruits of it, at all times, and in all estates. To which end I require euery true Christian to be much exercised in this Psalme, that they may be familiarly acquainted with it, and so haue it in readinesse for their vse in all their necessities.

I might say as much for the booke of the Proverbs, wherein besides the many, and most wise directions for the well ordering of our whole life, are contained especially in the first nine Chapters, admirable commendations of those heavenly instructions, which God as a Father by his servants doth giue vnto his children. A few for many: *Take fast hold of instruction, let her not goe: Keepe her, for shee is thy life.* Wherein what

Pro. 4.13.

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can



can bee more contained then this, that instruction is our life? meaning that therby we attaine all things pertaining to the comfort in this life, and of that to come.

This might be set out at large both in particulars, both in escaping of manifold evils, sinnes and punishments, which they fall into, who want, or will not receive these instructions: as also in the enioying of many blessings bodily & spirituall, which others want: but I leaue the further consideration of these to every ones particular meditation, who desire to see the truth hereof. No doubt, *David* meant no lesse, when he said, *Great peace (is and shall bee) to them that loue thy Law: and nothing shall offend him.* Who would not highly prize that Word, which brings al manner of wisdom, to all sorts, learned, vnlearned, wise and silly, olde and young?

Psal. 119.  
195.



young? Yet all this, doth that one booke of the Proverbs, as is expresly sayd in the six first verses of the first chap. as you may there reade; and therefore how much more is this to bee found in the whole Scripture?

Which, mee thinkes should put life into any good heart, to be much conuersant in the hearing, reading, and meditating of the Word of God. For further quickning herein, I will only quote the places, and referre every one that listeth to heare more of this matter, to peruse them; and so shall hee finde enough to hearten him to this dutie, *Pro. 1. 9. 23. 2. from. 1. to 13. 3. 1. to 4. 13. to 24. 4. 5. to 13. 20. to 22. 6. 20. to 24. 7. 1. to 5. 8. the whole chapter.*

In these and many other places of the olde and new Testament, the Lord knowing our exceeding backwardnes in true receiving, & keeping his Word,

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(which

*Vse.*

*Applicatio*

(which yet is so necessarie, as that there is no salvation without it) doth make so many precious promises, as I know not whether to any thing more; That at least by some of them, we, who be so full of doubting how we may attain to the right use of the Word, may bee more heartened to a conscionable and constant attendance vnto it, that so wee may in due season reape the sweet fruit thereof.

This then must bee the care and labour of every one, who feeles the want of this comfortable use of Gods word, and earnestly desires it, to bee well acquainted with these promises, and out of all to gather some of the chiefe, such as seeme to him most speciall, and so commit them to memory, that whensoever hee goeth to the Word, he may meditate vpon these, and so bee more encouraged to attend vnto Gods Word with expecta-



pectation of Gods blessing vpon his labour.

The want of this meditation vpon Gods promises when wee goe to the Word, is one chiefe cause of that great sinne of vnfruitfull hearing, and consequently of that little growth in grace, which is every where to be scene among ordinary resorters to the publike Ministry; as the Apostle reporteth of the Hebrewes, that the *Word preached did not profit them, being not mingled with Faith in them that heard it.*

Heb. 4. 2.

Out of this which hath beene saide of the Word in generall, (which well may be referred to all the severall exercises therein, publique or private, to every of which many of these promises doe pertain) we may safely gather comfort in the vse of the Sacraments, which be truly called a visible Word, because that which is spoken in the Word to

Sacraments



the eare, is in visible signes represented to our eyes, & sealed to our hearts, that we may be the more assured of them to be ours; so that if we had no speciall promises made expressly to them, yet wee might out of the former receiue sufficient encouragement to looke for the benefite of them: that is, to be made partakers of Christ and life in him; which is the summe and substance of all that which is promised in the Word.

But seeing the Lord, (who in all ages of his Church ordained these holy signes and seals of his Testament, in which he bequeathed Christ and all his benefites to true beleevers, & their feed) knowing our great weaknesse of faith in receiving these seales, hath so laboured to giue vs assurance, that (if we thinke there is any truth in him) we may be as sure that Christ and all his merits are ours, as the outward  
signes

signes which wee see with our eyes, and our hands doe handle: let vs for our comfort carefully consider hereof.

Not to meddle with the Sacraments of the olde Testament *Circumcision* and the *Passeover*, both which were to the people of God sure *seales of the righteousness of faith*, as the Apostle speaketh of *Circumcision*; and doth as truely belong to all the Sacraments of the olde and new Testament: this one Scripture might sufficiently assure any, that hee truly receiving the outward *seales*, according to Gods appointment, should as certainly be partaker of Christ and all his benefits, (which are the things sealed) as hee is partaker of the outward *seales*: the certaintie whereof depends on Gods truth and faithfulness, as in his Word, so in the *seales* thereof; who doth as truely giue that which he promiseth and sealeth; as hee

R + doth

Rom. 4.11.

How many  
times hee  
saith



doth freely giue any promise or seale.

We doe iustly account him no honest man, who will not be as good as his word; much more him who will seale a covenant, and yet not performe it.

Be it farre off then, from any Christian to impute this to God that hee giues vaine words and seales; and doth not as truly giue that which hee promiseth and sealeth.

Why many  
profit not  
by the word  
and sacra-  
ments.

But the sole cause why many who come to the Word and Sacraments, are not partakers in them of Christ, who is truly on Gods part offered in them, is this; That they doe not inwardly by faith receiue that which is promised and sealed, as they do outwardly receiue the Word and seale.

It shall be our wisdom then whensoever we go to the Word and Sacraments, specially to labour for Faith, that thereby we may



may as truly receiue Christ in them offered, as we doe receiue outwardly the Word and seales thereof.

For the receiuing of the Word we haue said enough.

Now for our Sacraments, I cannot sufficiently bewaile the vniversal abuse of them, which is so grievous, that they being by God in loue left to his Church, as 'peciall meanes to further their salvation; so many are by their vnworthie receiving of them, made more guilty of condemnation: which comes to passe, not onely by that grosse prophanenesse, which is in all carnall Protestants, who onely for custome, Law, or credite come to the Sacraments, without any knowledge or conscience.

2. But in many of some better sort, who haue some care for their soules, there is either such ignorance, or negligence, that

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they

Few profit  
by Sacra-  
ments.

they never did worthily receive the holy seales: and therefore never found the sweet fruites of them.

3. Yea (that which is more to be lamented) this may be found in not a few of those who have received true grace, and be indeed Gods children, to whom onely these seales of right doe belong: yet these seldome or never attaine that comfort by the holy Sacrament, which indeede they ought and might, were not the fault in themselves.

For prooffe hereof, I require every one, who would see the truth of this complaint, to examine himselfe in this question; what sensible good hee hath received by this Baptisme.

For my part I have demanded this question of many (who were of good esteeme in the Church) who had little to say in this point; and I make no doubt,

doubt, but the like may bee found in many others, who are to seeke in this matter, so farre off be they from enjoying that great gaine, which is to be got hereby: which in speciall consists in these two: first, that by our Baptisme wee be more assured of our salvation by Christ; and secondly, that thereby wee be more provoked to leade a godly conersation; both which be evidently the fruits of true Baptisme.

The same may bee said of the Lords Supper, which in a further degree is to assure vs of our growth in grace, and finall perseverance therein: yet how few come from the Communion, to sure of Christ and all his benefits to be theirs, as the woman married at the Church doth come home assured of the man whom she hath married, and all his to bee hers, for her vse and comfort? Yet I dare say it ought to

Vse of Baptisme.

What assurance by the Communion.



Want of  
Faith.

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to be thus, and it cannot be but  
our sinne when it is not so.

If I were demanded, what I  
conceiue to be the chiefe cause,  
why it is not thus, I would say  
want of Faith, which ariseth in  
many from want of cleere light  
to see Gods minde in ordaining  
these Sacraments.

In some others, from too slight  
account they make of these.

And in the best sort of those,  
from the sight of their unwor-  
thinnesse, which makes them fear  
that they cannot be made parta-  
kers of so great a benefit.

For whose sake I especially  
write these, to helpe their weake  
faith, that thereby they may find  
this benefit.

To which purpose I would  
haue wel considered, that which  
before was touched concerning  
Gods intention in ordaining  
these holy signes and scales,  
(which wee call Sacraments)  
which was to helpe our weake  
faith;

Right end  
of Scales.

faith; that whereas the Lord having in his Word, made vnto vs sinners many promises of all grace in Christ, which (if the fault were, not in our selues.) might be sufficient to vpholde our faith in the assurance thereof, yet hee seeing how slow of hart we are to beleue his Word did for the confirmation of our faith giue vs these outward, and visible pledges of his loue, that we knowing him to be faithful, may bee more assured: yea, put out of doubt, that wee shall as certainly be made parrakers of Christ himselfe, and all his merits, as we are of the outward signes of his covenant; as *Gen. 17.*  
*10. This is my covenant, which ye shall keepe betweene mee and you, and thy seede after thee: Every man childe among you shall bee circumcised.*

ab And very oft that which properly belongs to the things sealed, is giuen to the outward seale  
 to

Seale for  
 things sealed,

Deut. 10. 16

Ier. 4. 4.

Rom. 6. 3.

Col. 2. 1.

Mar. 1. 4.

A&amp; 22. 16.

Heb. 10. 22.

1 Pet. 3. 21.

Rev. 1. 5.

to shew that on Gods part they be never parted. For this cause were the Lords people cōmanded to *circumcise the foreskinne of their heart*; and the Lord promised that. *He would circumcise their hearts, and the heart of their seed,* Deut. 30. 6.

The like is said of Baptisme, *That we are buried with Christ by Baptisme*, and for this cause it is called. *Baptisme of repentance for Remission of sinnes.* And our sinnes are said to be washed away, and that *Baptisme saveth.* All which belongeth to the blood of Christ, as 1 Iohn 1. 7. (that is, *All his sufferings*) which doth wash & cleanse us from all our sinnes.

And in this sense our Saviour Christ saith, *We must be borne of water*, Ioh. 3. 5. that is, be made Gods children by receiving Christ, as Ioh. 1. 12.

Supper.

The like is said of the Lords Supper, when our Lord Iesus did ordaine it, he speaking of the Bread,



Bread, said: *This is my bodie*, and of the Wine: *This is my blood of the new Testament*; meaning that these outward signes and seales were most sure & certaine pledges of his bodie & blood, which he did as truely giue to be spirituall food, as he gaue the Bread and Wine to be bodily food to every beleever.

Mat. 26. 26.  
28.

And for the same cause, the Apostle saith, *The cup of blessing which we blesse, is it not the Communion of the blood of Christ? The bread which we breake, is it not the Communion of the body of Christ?* for that we doe as certainly communicate with the body and blood of Christ, that is, whole Christ and all his merits in the Sacrament, as we with the rest of Gods people doe communicate in the Bread and Wine. And to conclude with this testimony of the Apostle in the 12. Chapter, verse 13. Hee speaking of both Sacraments, saith, *For by one Spi-*

1 Cor. 10.  
16.

1 Cor. 12.  
13.

rit, we are all baptizied into one bodie, whether we bee Iewes or Gentiles, whether wee be bond or free; and haue beene all made to drinke into one spirit. In which, as in all the former, we see that true grace is given to outward seales, not for that by the bare worke wrought, the outward receiving of the signes doth giue grace, which is proper to Christ, and his merits sealed by outward signes; but to teach & perswade that God for his part doth vnteparably ioine these graces with the signes, and as truely giue the one as the other.

*Applicatio*

The Vie whereof is this, that *What God hath ioyned, we doe not separate*, but that wee be perswaded by all these witnesses, that we receiving these holy Sacraments, according to Gods appointment, shall as surely haue Christ and all his benefits to bee ours, as wee haue the outward seales thereof: were we thus perswaded

swaded, we would more cheerefully come to the Sacraments, more carefully prepare our selues to bee meete partakers of them, and should finde more fruit by them, then vsually most doe.

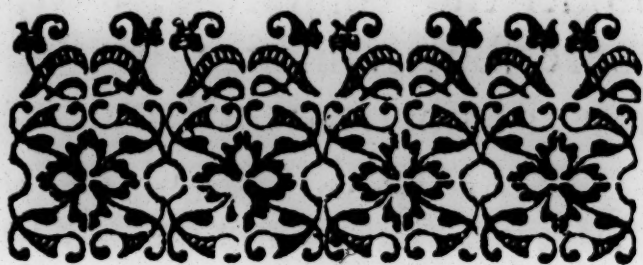
This then must be the labour of all that would enioy the benefit and comfort of Gods holy Sacraments, so oft as they approach vnto them, to set before them, both the mercy of God in ordaining these for the strengthening of our faith, and withall his faithfulnessse in freely bestowing on vs, that which hee offereth and sealeth vnto vs in these outward seales: namely, Christ and all his benefits to be ours for our present comfort, quickening and strengthening, and for our everlasting salvation. And this shall suffice for this third generall point, how wee may cheerefully serue the Lord in all good duties which he requireth



quireth of vs, being assured by  
 faith, that hee will both assist vs  
 by his Spirit, to performe them  
 (at least in some measure) accor-  
 ding to his will; and also accept  
 at our hands, our poore and  
 weake obedience, which  
 we shall offer vp vnto  
 him in the name  
 of his Sonne

**CHRIST**  
**IESVS.**

**THE**



THE  
FOURTH  
Generall Head of  
living by Faith;

*Is concerning*

Afflictions.



WE are now in  
the fourth  
place come  
to *Afflictions*; which as  
they bee the  
lot of Gods  
children, so we finde them hea-  
vie to beare, and such as much  
hinder

Many hindered by afflictions.

2 Tim. 4.  
10, 16.

hinder the comfort of many poore soules: in such sort, that if we be not heartened to beare them with patience and quietnesse, wee shall neuer be able to hold out our Christian course vnto the end, with any comfort to our selues, or good example to others. Lamentable prooffe hereof all ages haue afforded. In that many who in the faire Sun-shine of the Gospell, made a good profession; When troubles & persecutions came, then they went backe, and with *Demas* embrace this present world, as many others did forsake *Paul* at his first answer before the emperour at *Rome*. Yea, it is often heard to bee the complaint of many a good Christian, who served God constantly & cheerfully, in their health and quiet estate, yet when sicknesse came and other crolles, they were disquieted, vnsetled, and could not goe on, as in times of peace and  
quiet-



quietnelle. And some good reason hereof there may bee alleaged, that howsoever the principall end of afflictions (specially to the children of God) is to make them better every way; yet by reason of naturall infirmitie, which is so loath to suffer and can so hardly beare any affliction; they cannot get their mindes and hearts to bee fit to any Christian dutie, no not to prayer, as at some other time of peace they haue bene: But rather bee provoked to fretting, impatience, murmuring; yea in greatest extremities to despaire, and seeking many vnlawfull shifts to get out of their troubles; these with sundry the like, bee the hurts which come by afflictions, when wee be not well armed to beare them, and instructed how to make the right vse of them. By all which wee may see, what need wee haue to bee strengthened against all the discouragement.

No helpe  
but by faith.

Mr. Bisfield  
of Promises

couragements, and other hinderances wee meet withall in afflictions, which we shall plainly see, can by no other meanes bee attained, then by faith; whereby wee may boldly rest vpon God for his direction and assistance, how to beare and profit by all our afflictions of what sort soever. This is that which now I vndertake to shew; how we may liue by faith in all afflictions, so as they shall in no sort hinder vs in our course of Christianity, but rather further vs, till we attaine vnto the end, our course in Gods Kingdome. Wherein I intend to say lesse then otherwise I would, for that since I tooke this work in hand, I haue light vpon a Treatise of Mr. Bisfield, called *The Promises*: wherein he shewes both plainly and soundly, how a godly Christian may support his heart with comfort, against all the distresse which by reason of any afflictions,

ons, or temptations can befall him in this life. To which Treatise, I referre all who desire to be further satisfied in this matter. But seeing I had (before I saw this booke) gathered out of the Scriptures, both those promises, and many more concerning afflictions; I will proceed as I haue begun, to shew the vse of Faith in all manner of outward afflictions, belonging to this naturall life, how wee may be armed to beare them patiently, and made able to profite by them. For inward and spirituall troubles of minde, which arise from doubts of Gods favour, & of our salvation by Christ, as also of such griefes as rise from our infirmities, either vnablenesse to mortifie our sinnes: or very weake performance of all holy duties: I haue sufficiently spoken in the three former generall Heads of this Treatise, how we are to liue by Faith in all

Of inward troubles in the three former points.



Now of  
outward.

Order in  
handling  
afflictions.

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all of these. Therefore here only I intend to gather out of the Scriptures, such sweet comforts, as GOD hath plentifully set downe for our comfort in all the outward crosse, whereto wee bee subiect, while wee liue heere in this vaile of teares, that so we may better hold out vnto the end.

In setting downe whereof, to keepe some order, for our better helpe in making vse of them. Our first ground of comfort ariseth from hence, that all our afflictions come directly from God, by what meanes soever. The second is, to obserue in what manner the Lord doth afflict vs his children, that is, most wisely in all respects, and most louingly. The third, to what ends, namely, his owne glorie: example to others, and our own good. The last is, that hee will both helpe vs in them, and giue vs a good end of them. For the first

Afflictions  
come from  
God.

Amos 3.6.

first that al our afflictions come from God, as the supreme iudge and disposer of them, needs not so much prooffe of the truth of it, as due consideration to make the right vse of it. It is said by the Prophet, *Shall there be euill in a City & the Lord hath not done it;* meaning of the euill of affliction not of sinne: further, then it is a punishment of sinne. So likewise the Prophet *Hosea. 6. 1. Come let vs returne vnto the Lord, for he hath torne, and he wil heale vs; he hath smitten, and hee will binde vs vp.* And this is manifest in that common speech. *The chastening of the Lord;* so often vsed, especially *Hebr. 12. 5. &c.* In which one Scripture be contained many speciall consolations, against all manner of afflictions, as we shall see euery one in his place: heere onely I would joyne this with the former; that as all the afflictions which Gods children doe suffer,

S

fer,

Afflictions  
become  
to all Gods  
children.

Applicatio.

Psal. 39.9.

Psal. 112.  
75.

fer; come from the hand of God, so hee spareth none of them, but as it is said, vers. 6. *Hee scourgeth every sonne whom he receiveth*, and vers. 7. *What sonne is hee, whom the father correcteth not?* and more to like effect both there and else-where. Both which, that all our afflictions come from God, and that hee dealeth so with all his children, may minister much comfort vnto vs in all our afflictions; first, seeing what God doth, must needs be good, how evill & bitter soever it seemes to vs: *Yea, we must hold our peace, because he hath done it.* Although wee cannot see any reason thereof, yet wee may be sure the Lord doth never correct his children, but he seeth iust cause so to doe. As the Prophet David plainly professeth: *I know, O Lord, that thy iudgements are right, & that thou in faithfulness hast afflicted mee.* But more, seeing God who correcteth



recteth vs is our Father, we may much more comfort our hearts in all that he sendes, that he wil never send any crosse, but such as shall be for our good, as wee shall more see. And seeing this is no other then such, as befalls the rest of Gods children. As the Apostle *Peter* affirmeth, saying. *Knowing that the same afflictions are accomplished in your brethren that are in the world.* Yea more, seeing God did not spare his owne Sonne, but hee was a man of sorrowes, and acquainted with griefe. Yea smitten of God & afflicted, as *Esa. 53.3.4.* These should much more make vs willing to beare the crosse, yea and much the rather, seeing it is the way to glory, as more heereafter.

But this will yet be more effectually for our consolation in all troubles, if wee shall advisedly weigh in what manner God dealeth with his children, when

1 Pct. 5 9.

In what manner  
God correcteth his  
in Wisdome and  
Love.

Both ioyn-  
ned,

Most wisely

With meere  
corrections  
in iust mea-  
sure.

he corrects them, which as it is every way and in all respects very well, so this may especially bee seene in these two: In wisdom, and loue, both which well regarded, will make vs much more willing to beare any thing at Gods hand, and to looke for some good issue out of all the afflictions which hee shall lay vpon vs. Although these two diuine properties in God be vnseparably ioyned together in all his dealings with his owne children. Yet, it shall much more increase our comfort in any affliction which befall vs, to consider them apart: and first that wee may behold how wisely God ordereth the matter in all his chastisements vpon his children.

This may sufficiently be seene in these two. First that God doth chastise his with most meere corrections: and secondly, in iust measure. The fitnesse of  
Gods

Gods correction stands in this, that God knoweth all circumstances, both when and how to chastise his children, and so accordingly dispenseth his spirituall Phylicke, as he seeth most fit for the good of the patient, and qualitie of the disease. This methinkes may bee well gathered out of that comparison, which the holy Ghost makes betweene our naturall parents, and our spirituall Father in correcting their children, saying: *Furthermore, we haue had the fathers of our flesh which corrected vs, and wee gaue them reverence: shall we not much rather be in subiection to the Father of our spirits and liue. For they verily for a few daies chastised vs after their owne pleasure, but hee for our profite, that we might be partakers of his holinesse.* Wherein besides other differences, this is manifest, that earthly parents, oft correct their children after their owne pleasure,

Heb. 12. 9.  
10.



Gen. 37. 28.

Vers. 33. 24

sure, to satisfie their will, not so respecting wisely, what might be euery way best for them: but God our heavenly Father, in great wilddome considered with what correction, and when to chastise his, so as may bee most for their profit; yea the best profit, to repaire his Image of holynesse in them, which is a chiefe end and vse of all afflictions, as we shall hereafter see. This wisdom of God in chastising his children, may cleerly bee seene in the histories of all ages of the Church. Memorable is that of the children of *Iacob*, who moued with enuy, sold *Ioseph* their brother into Egypt & deceived their old father who thought that an euill beast had deuoured him. Whereat the Lord holding his peace for many yeares, they were quiet, all was well. But afterward the Lord tooke a fit season and meanes to make them see their sinne, namely, by their brother

brother *Ioseph*, who ( though they knew him not ) roughly handled them, accused them for spies, cast them into prison, and many other wayes sorely grieved them: then their guilty consciences could make them confesse their sinne and say; *We are verily guiltie concerning our brother, in that we saw the anguish of his soule, when he besought vs, and we would not heare: therefore is this distresse come vpon vs.* And another time *Iudah* confelled to *Ioseph*, *What shall we say vnto my Lord? What shall we speake? God hath found out the iniquitie of thy servants.*

The like course did the Lord take with *David*, in correcting his grievous finnes in the matter of *Uriah*: both by the death of the childe so borne in adultery, and by the fact of *Absolon*, not onely rising vp in rebellion to driue him out of his Kingdome, but openly before all *Is-*

2 Sam. 12.  
15.

16.23.

2 Sam. 3. 4.  
25.

Hag. 1. 4.  
&c.  
Mal. 2. 8. 9.

rael defiling his wiues and Concubines, as was denounced by *Nathan* vnto him. So likewise the Lord corrected his pride in numbring the people, by that fearefull plague whereof dyed threescore and ten thousand. In like manner the Lord denounced his iudgement against his owne people. *Deut. 28. 47. Because thou servedst not the Lord thy God with ioyfulnesse and with gladnesse of heart, for the abundance of all things: Therefore shalt thou serue thine enemies, which the Lord shall send against thee in hunger and in thirst, &c.* The Prophets also in their times, did oft foreshew like chastisements to the peoples trespalles. As *Haggai* and *Malachy*: Because they were sumptuous in their owne houses, and neglected the Lords house, therefore the Lord sent a great dearth and scarcitie among them. So for the contempt of the word, God threatened



ned to send *a famine of the word.*  
*Amos 8.11.* The same might  
 we see in Gods dealings with  
 our selues, if we would obserue  
 them. When we set our affecti-  
 ons on any thing too much,  
 whereby our hearts be stolne  
 from God, whether they bee  
 persons or things, pleasures or  
 profits; It is vsuall with the  
 Lord, either to take them from  
 vs, or to make them bitter vnto  
 vs, that wee may lesse esteeme  
 them, and haue our hearts free  
 for better things.

Too much  
 affecting a-  
 ny thing.

The comfort which wee are  
 to take by this wise dealing of  
 God with vs, is this; that as wee  
 know all afflictions, to Gods  
 children, to be Physicke, to cure  
 their corruptions; so knowing  
 also they all come from so wise  
 & skilfull a Physician who can-  
 not erre, but alwaies sends such  
 Physicke, and in such season, as  
 shall surely doe vs good. This  
 must make vs not onely quietly

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to beare them, but to be thankfull to God for them, and to labour to be the better by them.

2 In measure.

But this will more appeare, if we shall well consider Gods wisdom in moderating all his chastisements, both for the measure and continuance of them, so as may be most fit, both for the strength of the patient, and qualitie of the disease: both which may be shewed in all the afflictions which God layeth vpon all his children, though he chastise some much more severely, and holdeth the rod longer vpon them, then vpon others, who either haue not so much provoked the Lord, or be not so able to beare the hand of the Lord. This is plainly taught by the Apostle, saying, *There hath no temptation taken you, but such as is common to man. But God is faithfull, who will not suffer you to be tempted aboue that you are able, but will with the tentari-*

1 Cor. 13.

on make way to escape, that ye may be able to beare it. In which one sentence we haue these speciall encouragements, to beare such afflictions as God our heavenly Father shall lay vpon vs; first, that God deales no otherwise with vs then with others, even of his owne children (whereof before;) secondly, that God neuer over-loadeth his, but wisely moderateth the burthen according to his strength that beares it. And this hee doth according to promise most faithfully: nothing shall mooue him to deale otherwise: yea more, God will so assist vs by his Spirit, to endure and beare, that in due season wee shall haue a good end and deliverances out of all: which if there were no more, might bee sufficient to vphold vs from sinking in any triall, though never so great. But because the Lord well saw how hardly wee be perswaded here-  
of,

Great comfort in this sentence.



Iob 34.23.

When need  
is.

1 Pet. 1.6.

Esa. 27.

Vers. 3.

of, and be ever thinking our burthen too heaue for vs to beare; therefore the Lord is faine oft to beate this into our mindes and memories, as *Elihu* told *Iob*, *That God will not lay more on man then is meete, that he should enter into iudgement with God*: and so much the Apostle *Peter* intendeth; when he sayth, that the faithfull did greatly reioyce in their saluation purchased by Christ, *Though for a season they were in heavinesse through manifold temptations*, yet he addeth (*if need be*) meaning that this is never, but when God seeth needfull in all respects: for this cause also doth the Prophet *Esay* notably set out this wise dealing of God with his people, and with the wicked, comparing these to thornes and bryers, but his people to a vineyarde, which the Lord did keepe and water euery moment, least any hurt it. As for the bryers and

and thornes, hee would burne them together: And therevpon faith, *Hath he smitten him as hee smote those that smote him, or is he slaine according to the slaughter of them that are slaine by him? In measure, when it shooteth forth, thou wilt debate with it, &c.* Which I vnderstand, that whereas God will stub vp as thornes by the rootes, and cast into the fire, the wicked aduersaries of his Church: hee will but shred and prune as a vine his Church, that they may bring more fruit, as our Sauour plainly speaketh: *Iohn 15.2.* And more plainly doth *Ieremie 46.28.* and *30.11.* say. *Feare thou not O Iacob my servant, saith the Lord, for I am with thee; for I will make a full end of all the Nations, whither I haue driven thee: But I will not make a full end of thee, but correct thee in measure, yet I will not leaue thee wholly unpunished.* Wherein wee see great oddes, betwixt Gods dealing

Verf. 7.

Verf. 8.

Great odds  
betweene  
the wicked  
and godly.

Psal. 6. 1.  
Jer. 10. 24.

dealing with his children, and with the wicked, whom hee vterly consumeth, when he most wisely moderateth the corrections of his children, that they may better beare and profit by them, which must needs allay the sharpnesse of them if well considered. And this no doubt was that which the Prophet *David* and *Jeremie* so earnestly beggeth of God, *That he would not correct them in his anger, neither chasten them in his hot displeasure. But with iudgement,* that is, most wisely considering what they were able to beare, *least otherwise they should bee consumed and brought to nothing.*

Gods wisdom in moderating the continuance.

This wisdom of God in chastening his children, as it manifesteth it selfe in the measure of the burthen layd vpon them: so also in moderating the time of the continuance of it, least it should bee over tedious, and make them faint and giue over,



over. Hereof the Prophet David had great experience, as hee oftentimes professeth. *Psal. 30. 5.* For his anger indureth but a moment, in his favour is life, weeping may endure for a night, but ioy commeth in the morning. *Psa. 103. 9.* He will not alwayes chide, neither will he keepe his anger for ever. *Psal. 125. 3.* For the rod of the wicked shall not rest upon the lot of the righteous, lest the righteous put forth their hands to iniquitie. The Prophet Esay in the name of the Lord professeth the like. For yet a very little while and the indignation shall cease, and mine anger in their destruction, and Chap. 26. 20. Come my people enter into thy chambers, and shut the doores about thee, hide thy selfe as it were for a little moment, untill the indignation be over-past, and 54. 7. 8. For a small moment haue I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee,

*Esa. 10. 35.*

Jer. 3. 12.

thee, for a moment, but with everlasting kindnesse will I haue mercy on thee, saith the Lord: by Redeemer, and 57. 16. For I will not contend for ever, neither will I bee alwayes wroth, for the spirit should faile before mee, and the soules which I haue made. Likewise the Prophet Ieremie in his time, witnellet the same in the name of the Lord, saying; For I am mercifull saith the Lord, and I will not keepe anger for ever, and to the same effect. Ezek. 16. 42. So will I make my fury towards thee to rest, and my ielousie shall depart from thee, and I will be quiet, and will be no more angry. Notable to this purpose is that of the Prophet, Micah. 7. 18. Who is a God like vnto thee, that pardoneth iniquitie, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercie: and to conclude with that of the Apostle, 2 Cor. 4. 17. For our light

*light afflictio which is but for a moment, worketh for vs a farre more exceeding and eternall weight of glory.* Thus may wee behold Gods wise dealing with his children in all his chastisements, obseruing the fittest seasons, and iust measure both for the quantitie of the correction, and for the continuance thereof: all as is most agreeable to the strength of the patient, & qualitie of the disease; which if it be beleueed, must needs in further degree make vs contented to beare the hand of the Lord, and neither to fret at, nor faint vnder any affliction, which the Lord so wisely doth order for our good every way. And therefore so oft as we shall finde any affliction to lie heauy vpon vs, either for the greatnesse of it, or long continuance in our feeling: so oft let vs runne to some of these promises, wherein the Lord assureth vs, that *hee will*

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*will lay no more vpon vs, then wee shall be able to beare; and will suffer no affliction to lye longer vpon vs then shall be needfull, and for our good: that thus resting vpon Gods Word, wee may waite Gods leasure for our ease and full deliverance.*

**Gods loving dealing with his in affliction.**

**Psal. 68. 5.**

For our better furtherance herein, we are to consider Gods loving and tender dealing with his children in all their afflictions, which is plentifully set forth vnto vs in the holy Scriptures, both by many comparisons, expresse testimonies, and examples, all little enough to hold vs vp from sinking, if the affliction seeme great or long, in which wee are ready to feare God forgetteth vs, or at least doth not pittie vs. For this cause the Lord is said to bee a Father of the fatherlesse and a Iudge of the widdowes. And Psal. 10. 3. 13. *Like as a Father pittierh his children, so the Lord pittierh them that*

that feareth him. For he knoweth our frame, he remembreth that we be but dust. Yea more. The Prophet *Esay*. 4.13. &c. notably sets out this comparison in God towards his afflicted people, saying: Sing O heaven, and be ioyfull O earth, and breake foorth into singing O mountaines: for God hath comforted his people, and will haue mercy on his afflicted. But Zion said, the Lord had forsaken mee, and my Lord hath forgotten mee. Can a woman forsake her sucking child, that she should not haue compassion on the sonne of her wombe? Yea they may forget, yet will I not forget thee. So David, *Psalm*. 9.18. For the needy shall not alwaies be forgotten, the expectation of the poore shall not perish for ever. To the same purpose he said to God: *Psalm*. 31.7. I will be glad and reioyce in thy mercy, for thou hast considered my trouble, thou hast knowne my soule in aduersitie. And *Psalm*. 38.9. Lord my

*my desire is before thee, and my groaning is not hid from thee. And to the same end it is sayd, Psal. 56.8. Thou tellest my wandrings, put thou my teares into thy bottle, are they not in thy booke: which shewes such tender compassion, that he was so affected with the calamities of his servant, that he most narrowly observed every one: yea, he made so precious a reckoning of their griefes and sorrowes, that not a teare fell to the ground, but hee kept them in memory (as men preserve precious liquors in bottles) that in due time hee might comfort and succour them. For which cause it is said, Psal. 116.15. Precious in the sight of the Lord is the death of his Saints. And to like effect. Esay 63.9. In all their affliction hee was afflicted, and the Angell of his presence saved them; in his love, and in his pittie hee redeemed them: and hee bare them, and carryed them all the dayes of old.*

Where-



Wherein (as in many other places of Scripture, for it would be too long to recite all) we may see most admirable compassion in Almighty God towards vs in all our afflictions, that even as the bowels of a tender-hearted mother are mooved within her when shee seeth her child in any perill; so is the Lord troubled to see his children in any extremitie, that he doth as much pitie them, and is as ready to succour them, as if his bowels were moved within him: which was in very deed so in our Saviour Christ in his humanitie, as is \* often testified of him in the holy story.

This should yet more comfort vs in all our afflictions, that hee who is God over all, of such infinite power to helpe, both whom he will, and how, and when it pleaseth him; is so tenderly affected towards vs, that hee doth not only take speciall

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Mat. 14. 14.  
Mark 1. 41.  
and 6. 34.

notice of all our grievances, but doth after a sort, even as a tender mother suffer with vs, and by his Spirit doth beare the burthen of our infirmities with vs, as it is said, *Rom. 8. 20.*

This compassion of the Lord (if well weighed) must needs allay the heat of such fiery trials as Gods children do oft fall into, & make vs more patiētly endure whatsoever so tender-hearted a Father shall lay vpon vs. And therefore these promises in which Gods loving and compassionate dealing with his, is set forth vnto vs, must bee oft in our minde & thoroughly thought on, that in time of need we may rest vpon them, to finde like fauour at the hands of our most loving Father. And this shall suffice for this second ground of comfort in all afflictions, taken from the manner of Gods dealing with his, as in great wisdom to in like loue.

Oft minde  
these pro-  
mises.

We

We are now in the third place to consider what be the worthy ends, why God so exerciseth his children to beare the crosse, even from their youth to their old age, these we heard be generally three. First, *glory to God.* Secondly, *example to others.* Thirdly, *profit to our selues.*

All which should strongly mooue vs to be so farre from repining to suffer them, that wee should rather reioyce and bee glad, as our Saviour exhorts his Disciples, and the Apostle James 1.2. which was often practised by the holy servants of God. *Acts 5.41.* And Paul and Silas in the prison, Sang praises vnto God. We reade also of Paul how he tooke pleasure in *infirmities*, that is bodily, not spirituall; as himselfe expresth, *in reproches, in necessities, in persecutions, in distresses, for Christs sake.*

In all which it cannot bee doubted, but that the chiefe cause

3. Ground of comfort in afflictions from the ends of them.

- 1.
- 2.
- 3.

Mat. 5. 11.  
12.

Acts 16 25

2 Cor. 12.



Phil. I, 14.

cause of this reioycing in afflictions was this, that their sufferings made so much for Gods glory, and the good of Gods Church, who were greatly confirmed in the truth, made bold to professe it, and ready to suffer for it, besides the manifold benefites themselves did reape thereby. Here I might take iust occasion more largely to shew how God is glorified by the afflictions of his children, whether they bee sent, for correction or for triall. And likewise how these afflictions serue many wayes for the good of others: both which should and oft doe, make Gods children more contentedly to beare them.

But seeing nothing can more prevaile with our fraile nature, to make vs take such an vnpleasing potion or byting corasue, then the certainty of the good it will doe vs; therefore wee will now consider what be the chiefe bene-

benefits which God promiseth, and his Spirit worketh in the hearts of his children by afflictions.

Chiefe benefits by afflictions,

Among all which this is most generall, that *they bee blessed* whom the Lord correcteth, as *Iob. 5. 17. Behold, happy is the man whom God correcteth, therefore despise not the chastening of the Almighty.* The like lames *1. 12. 5. 11. Psal. 94. 12. Blessed, is the man whom thou chastenest O Lord, and teachest him out of thy Law, that thou maist giue him rest from the dayes of aduersity, untill the pit be digged for the wicked.* In the same sense it is oft said, *whom the Lord loveth he correcteth, even as father the sonne, in whom hee delighteth.* Where this vse is made of it, not to despise the chastening of the Lord, neither to be weary of his correction. Which is to like purpose repeated, *Heb. 12. 5. 6. &c. David also professeth the like.* It is good for me that I haue  
T beene

Blessed.

Pro 3. 12.  
11.

Rev. 3. 19.

Psal. 119.

71.

Vse.

*beene afflicted that I might learne thy statutes.*

In all which and the like is plainly declared, that how bitter soever afflictions bee to our feeling, yet to Gods Children they be very profitable meanes, and so markes of happinelle and speciall tokens of Gods fatherly loue, and therefore so to be accounted of, and with thankfulness to be received.

The same is saide of all the sufferings which Gods children endure for righteousness sake, which though they greatly differ from chastisements for sinne: yet seeing they bee bitter to our taste, and oft sore afflict vs, wee haue need to bee heartned to beare, and directed to make the right vse of them. For this cause the Lord doth pronounce them

Mat. 5. 10.

11.

Luk 6. 12.

1 Pet. 3. 14.

4. 14.

*Blessed that thus suffer,* which in all former ages of the Church, hath made the faithfull to suffer patiently and cheerfully for righ-



righteousnesse sake, and so must it move vs, that so we may glorifie God in our generation, as they haue done in theirs.

But for our better encouragement herein, let vs more particularly consider some of those benefits, which Gods children do obtaine by afflictions. These are fitly drawne to three Heads by the Prophet *Daniel*, chap. 11. Who foreshewing the afflictions which should happen to Gods faithfull people, verse 33. *That they should fall by the sword, and by flame, by captiuitie, and by spoyle many dayes.* Verse 35. hee addeth, *And some of them of vnderstanding shall fall, to try them, and to purge them, and to make them white.* Meaning heereby that these were the three chiefe endes why God sent such afflictions on his owne children.

3 Benefits  
by affliction.

First, to make tryall of them, what dross of corruption, and

I

what found metall of grace was in them.

2.

Secondly, to purge out that corruption which was found yet remaining in them.

The third, to make them more beautifull and shining in grace, all which should turne to the glory of God, to the good example of others, and to their owne comfort.

Afflictions  
be tryals.

For the first, they be tryals of our strength and weakenesse, what faith and patience we haue in bearing them, what loue wee beare to God who sends them, and what we bee the better by them. This is oft in Scripture set out by this comparison of gold and silver tryed by the fire. So *Zach. 13.9.* Speaking of the remnant of Gods people, who should bee reserved out of that generall destruction, saith: *And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold*

gold is tryed: the effect whereof followes. *They shall call upon my Name, and I will heare them. I will say, it is my people, and they shall say, the Lord is my God. So Ieremie 17. 10.* Complaining of the deceitfulnesse and wickednesse of the heart to bee exceeding, saith: *I the Lord search the heart, I try the reines, to giue every man according to his wayes, and according to the fruit of his doings.* Heereof Salomon speaking more generally, *Pro. 17. 3.* saith, *The refining pot is for silver, and the furnace for gold, but the Lord tryeth the hearts.*

But more specially, to the present purpose is that of *1. Pet. 1. 6. 7.* where hee sheweth that the end of those manifold temptations, which for a season made sadde the hearts of Gods children, when need required, was this: *That the tryall of your faith being much more precious then of gold that perisheth, though it bee*



tryed by fire, might be found unto praise, and honour, and glory, at the appearing of Iesus Christ. And therefore, chapter 4. verse 12. he exhorts them; Beloved, thinke it not strange concerning the fiery tryall, which is to try you, as though some strange thing happened unto you. But reioyce, in as much as yee are partakers of Christs sufferings, that when his glory shall be revealed, ye may bee glad also with exceeding ioy. To like effect the Apostle Iames 1.2. exhorts; My brethren count it all ioy, when yee fall into diuers temptations; knowing this, that the trying of your faith worketh patience. Many more Scriptures might to this purpose be alledged.

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In all which may be seen, that this is one speciall benefit of the afflictions of Gods children, that by these may bee made manifest, as to others, so to themselves, what drosse of sinne and pure metall of grace is in them.

*Its*

Its not to be doubted, but God knows perfectly what is in them yet he is sayd oft to prouethem, that hee might make knowne what was in them, both good and euill: whereby as he would raise vp glory to himselfe: so likewise hee would drawe out much good to themselues, and to others by their example, as may wel be gathered out of that one place. *Dent. 8. 16* where *Moses* speaking of Gods marvelous providence over his people in the Wildernesse, saith: *Who fed thee in the Wildernes with Manna, which thy Fathers knew not, that he might humble thee, and that he might proue thee, to doe thee good at thy latter end.*

Wee haue dayly experience, how foolishly many deceiue themselues: some, and they the worser sort, promise to themselves more strēgth of faith, patience, loue, and other like graces, then indeed they haue,  
T + which

Why God is said to try vs.

*Dent. 8. 2. 3.*

Man iudge amiss of themselves. Some, that they haue more strength then they haue.

which when they come to trial, finde it farre otherwise, to their iust shame, and yet amendment, if they belong to God.

Others,  
that they  
haue not so  
much as  
they haue.

Others, indeed better (though they see it not for want of experience) much mistrust themselves, who being brought to the tryall, well approue themselves to haue sound Faith, and so other good graces accompanying the same.

*Examples*

Memorable examples hereof all the stories of the Church set forth vnto vs in all ages, among which that is famous in the Booke of *Martyrs*, of Mr. *Lawrence Saunders*, who in the beginning of the Raigne of *Queene Mary*, seeing the alteration of Religion, manifested his great feare to suffer Martyrdom vnto Doctour *Pendleton*, who being a bigge fat-man, said, he would see every drop of his grease molten, before he would forsake the truth. Yet after, hee  
shame.



shamefully yeelded, and Master *Saunders* constantly professed the truth, and suffered Martyrdom very cheerefully.

Againe, as by these tryals, the faithfull grow to know themselves better, which is of good vie: so on the other side, whereas it is the common lot of Gods people, to bee hardly thought on, and by many worldlings thought to bee no better then themselves. But as Satan accused *Iob*, *That he did not serue God for nought*, and that if hee should afflict him, he *would curse God to his face*; so say they, if these professours were in such case, as others in great distresse be, you should soone see what they would doe, I warrant you, they would be as impatient, and take as bad courses to shift for themselves as others doe. But when God calls forth his children to fore tryals, as specially to Martyrdome, to suffer patiently and

Godly mis-  
iudged by  
the world.

*Iob. 1. 9. 11.*

Godly pro-  
ved to the  
worldly  
afflictions.

Luk 23.47

with reioycing, great torments, then the world is constrained to confesse, as the *Centurion* did of Christ; *Certainly this was a righteous man.* So then wee see this one iust cause of comfort in our afflictions, that by these tryalls as God hath the glory of his graces in vs, wee haue the better prooffe and comfort of them, and others bee constrained to conceiue & speake better of vs. In which respect we are bound better to beare them, & to blesse God for them.

Second benefit by afflictions is to purge sin.

Another speciall benefit which we reape by all kinde of afflictions is this, that they be made by Gods blessing effectually meanes to purge out that sinfull corruption which growes in our nature, vnlesse by these and other like meanes it bee dayly purged out; In which respect afflictions most aptly bee compared to Medicines, for so indeede they are to all Gods children, most  
love-

soveraigne meanes to kill their spirituall diseases, in that they doe drive them more to search out their sin, make them more wearie of them, and as to seeke pardon for them, so more to endeavour to overcome them, all which be worthy fruites of affliction, plentifully set out vnto vs in Scripture, both by precept and practice of the faithfull. Nothing more common then to call Gods people to repentance, which containes all these, by Gods iudgements either threatened or executed.

That this ought to be, cannot be denied. but that we shall be thus purged by our afflictions is most doubted: and therefore we finde not such comfort in afflictions as otherwise we should if we might be sure to reape this fruit by them for our comfort: wherein I know not what can bee greater then that which the Apostle saith, *Rom. 8. 28.* *Also*  
we

This benefit is certaine.



*we know that al things worke together for good to them that loue God, to them that are called according to his purpose;* where, in one word he saith as much as may be desired or conceived, that all afflictions (for of them specially hee speaketh) how many or great soever they bee, shall by Gods blessing as meanes by him appointed, procure and further our chiefest good, that is, the welfare and happinelle of our soules, a principall part whereof is the purging of our soules from sinne (which is the sole cause of all our misery) which benefit by afflictions, though it bee most excellent, yet it is no lesse sure and certaine, as appeares by the Apostles owne words, saying (*we know*) that is, not onely I and you, but all the faithfull people of God, haue good prooffe of it by daily experience, and therefore cannot doubt of it, that all our afflictions

ons shall turne to our good, which because it is ( in time of fore afflictions) so hardly beleev-  
ed, I will make it manifest by one vndenyable reason, that it cannot otherwise bee but that whatsoever befalleth Gods children, shall most certainly make for their good. Which is this, seeing God did from all eternitie of his owne good will choose them to be heires of glory; and ordained that all things, which should befall them, should serue to that end, then whatsoever comes to them shal turne to this their chiefe good, otherwise God should either change his will or be not able to doe that which hee determined to doe; neither of which can in any sort be said of God, and therefore it cannot possibly be, that any affliction vpon Gods children should turne to their hurt, but all of them must needsturne to their good. This one Scripture  
(if

(if there were no more) may sufficiently assure vs hereof, and so periwade vs, more contentedly to beare them.

But as this doth more generally set out the fruit of afflictions: so in other places this fruit of purging vs from our sinfulness is more specially declared as *Dan. 11. 10.* like to that before of *Dan. 11, 35.* *Many shali bee purified, made white, and tryed.* So *Esa. 1. 25.* the Prophet denouncing Gods fearefull iudgements against the wicked rebellious Iewes, vers. 24. addeth this as a blessing to the Church; *And I wil turne my hand vpon thee, and purely purge away thy drosse, and take away all thy sinne,* meaning their drosse of sinne which corrupted the purer metal of grace And to like effect, chap. 27. setting forth Gods different dealing with his beloved, aboue their wicked enemies in their afflictions, addes this in vers. 9.

By



By this therefore shall the iniquity of Iacob bee purged, and this is all the fruit to take away his sin. This also is part of that which is layd of our Saviour Christ, that every branch which beareth fruit, bee purgeth, that it may bring more fruit. And how should Gods chastising vs, keepe vs that wee be not condemned, if it did not weaken our sinnes, the sole cause of condemnation. But I will spare many moe places to this purpose as *Pro. 20. 30. Psal. 119. 67. 71. Esa. 44. &c.*

*Ioh. 15. 2.*

*1 Cor. 11. 32.*

I will onely shew the truth hereof in a few exāples for many; most famous is that of *Manasseth*, who exceeded in sinne al that ever I heard of to be saved: yet it is said of him when he was in affliction, hee besought the Lord his God, and humbled himselfe greatly before the God of his Fathers. And prayed unto him, and he was intreated of him, and heard his supplication, &c. After which fol-

*Examples*

*2 Chro. 33. 12.*

*13.*

lowes

lowes how many things hee reformed. Which is a speciall example of this fruit of afflictions, the more to stirre vs vp to looke for the like. The same may be seene in the Prophet *David*, *Psal.* 3. 2. and elsewhere oft.

It is the ordinary practise of the godly to turne from sinne in affliction.

1 Kin 8. 35.

But to leaue all particular persons in whom this is to be seen, that by their afflictions they were brought to Repentance. It is observed to bee the ordinarie practice of Gods people in their afflictions, to seeke to God in prayer, and to turne from their sinne, as *Salomon* shewes in his prayer to God. And *Esa.* 21. 16. professeth the like, saying; *Lord in trouble haue they visited thee, they poured out a prayer when thy chastening was upon them. Yea, God himselfe, Hos.* 5. 15. saith no lesse; *I will goe and returne to my place, till they acknowledge their offence and seeke my face, in their affliction they will seeke mee early.*

Thus.

Thus we see this point sufficiently proved, that afflictions be speciall means to purge vs from sin, in which regard they should be more welcome vnto vs, and not so vnkindly entertained as vsually they be.

But before we make further vse hereof, seeing the third benefit by afflictions, namely, *to make vs white* ( as the Prophet speaketh, that is, beautifull, and shining in grace) is never parted from the former ( if either of them be in truth) I will though more briefly manifest the truth thereof, and shew what helpes afflictions be by Gods blessing vpon them, to quicken and stir vp Gods graces in his children. This is evidently sayd, *Heb. 12. 10.* that whereas *our earthly parents chastened vs after their owne pleasure*, God our heavenly Father chasteneth vs *for our profit, that we might bee partakers of his holinesse.* David, *Psal. 119. 67.*  
pro

Third benefit by affliction.

Stirre vp grace.

Dan. 11. 35

12. 10.



profelleth the like of himselfe, saying; *Before I was afflicted I went astray, but now I haue kept thy word.* And vers. 71. *It is good for me that I haue bene afflicted, that I might learne thy statutes.* Esa. 26. 9. *When thy iudgements are upon the earth, the inhabitants of the world shall learne righteousness.*

afflictions  
stirre vp  
Faith and  
Patience.

As this is true in the generall, that the faithfull be made better and more fruitfull by afflictions so this is most apparent in *Faith* and *Patience*, both which bee most exercised by afflictions, and the worth of them more manifested, and magnified. For *Faith*, the Apostle, *Peter*, 1. Epistle. 1. chap. vers. 6. 7. excellently sets it forth, where in the former verse, in a high degree hee extolleth the exceeding mercies of God towards all the faithfull (which although I digresse, I cannot passe over, in the desire I haue they may be better admired,

red, and sought after) the words  
I will leaue to bee perused by  
such as desire better to weigh  
them. The speciall prerogatiue  
belonging to all Gods chosen  
(of whom hee speakes) be these;  
That they were begotten of  
God as to be his children, so to  
have a living and never-dying  
hope, purchased vnto them by  
the whole mediation of Christ  
whereof his rising from the  
dead was a chiefe part. The  
chiefe matter hoped for, is an in-  
heritance, and that no earthly  
one, which is full of imperfections  
and changes, but a heavenly,  
which is every way perfect  
and pure, and so lasteth without  
alteration for ever; whereof,  
that by no power they be de-  
prived, it's lockt vp and kept safe  
for them in heaven: And least  
themselves should perish before  
they should fully enioy it, and  
take possession of it; They are  
kept safely by Gods power, ap-  
plied

Preroga-  
tiues of the  
elect.

plied vnto them by faith, till they attaine that salvation which is prepared for them, and shall shortly be fully bestowed vpon them.

1 Pet. 1. 6.

7

worth of  
Faith.

What heart can sufficiently be affected, either to desire these or ioy in them as were meet, and so be thankfull for them? Yet this is it whereof the Apostle speaketh of these beleevers; *Wherein ye greatly reioyce, though now for a season (if need bee) yee are in heavinesse, through manifold temptations: That the tryall of your faith, being much more precious then of gold that perisheth, though it be tryed with fire, might, bee found vnto praise, and honour, & glory, at the appearing of Christ.* In which Scripture, this one thing is cleare, that the great worth of Faith is made manifest by the fiery tryall of afflictions, so that Faith is as much advanced by afflictions, as gold by fire.

This



This shall suffice in a case so common, in the practice of the faithfull in all ages, whose faith hath beene made famous by afflictions. Take onely the whole 11. Chapter to the *Hebrewes* for a patterne, wherein is at large layd out, how the faith of Gods people in all ages was made glorious by afflictions. The life of *Iob* and *David*. Especially I may not forget that worthy servant of God the Apostle *Paul*, whose whole life, after his conversion, was full of sore affliction, yet where did we ever heare of greater faith? So that as great battells set out the valour of a worthe Captaine or Souldier, and great stormes the goodnes of the Shippe and Anchor, and skill of the Master; so doe afflictions commend the faith of true Christians.

Now to shew how afflictions bee speciall meanes to inure to patience, I need not say much, seeing

Faith glorious by affliction.

Patience.

seeing patience is the daughter, and an vnseparable companion of Faith, as is worthily set down *Rom. 5. 1. 2. 3. 4. 5.* I onely cite verse 3. where he saith; *That we doe not onely so (reioyce in hope of the glory of God) But we glory in tribulations also, knowing that tribulation worketh patience, &c.* To like effect is that; *Iames 1. 2. 3.* *My brethren count it all Ioy when yee fall into diverse temptations. Knowing this that the trying of your faith worketh patience.*

I will content my selfe with these two witnesss as good as twenty, which in this case may soone bee brought, and so will come to make our vse of all these three benefites by afflictions. 1. That they be sent from God, to be tryalls to discover to our selues & others, godly, and wicked, what strength of grace and sinne doth remaine in vs, which is many waies profitable. 2. To bee effectually purgations  
to

to waste and weaken those speciall corruptions which most hinder our soules health. 3. And lastly to quicken all saving graces in vs, and so every way to make vs better, both to glorifie God in this life, and to bee glorified of him in the life to come.

The least of all which fruites of afflictions, though it went alone (if the profit and comfort it bringeth might bee well prised) would moue any good heart (if lawfully they might) to desire afflictions, at least to be glad of them, when the Lord our loving Father, and wise Phisician doth send them to vs, how much more then when as all these shall bee ioyned together, should wee reioyce and blesse God for them. There is no good Christian, but he greatly desires to be more humbled in the sight of his manifold sinnes, and to bee comforted with the sweet

Use of all these benefites by affliction.



sweet feeling of Gods graces in him. Yea, much more desires he to be purged from these spirituall corruptions, which take away his stomacke and strength, that hee can neither feede nor work as his place requires. And about all doth he covet spirituall graces, that hee might shine out in a godly life to the honor of his profession, the winning of others, and making sure his calling and election. All which seeing they bee procured by afflictions, and hardly or never without them ( as that place *1 Pet. 4. 18.* prooveth: *And if the righteous bee scarcely saved.* And this is the chiefe cause why none of Gods childrē are without them, as *Heb. 12. 6. 7. 8.*) me thinks there is great reason why wee should be thankfull to God for them, and so labour to reape this fruit by them, that wee may say and sing with the Psalmist, (as it is sweetly exprest in the  
Meete

Meeter) *O happie time may I well  
say, when thou didst mee correct :  
For as a guide to learne thy lames,  
thy rod did me direct.* So little  
cause haue Gods children to  
thinke their condition misera-  
ble, because of afflictions, that  
if wee will belecue and practice  
what the Apostle *Paul* professed  
and performed, wee must in a  
holy manner boast of our affli-  
ctions, as a Souldier of his scars  
got in battell. And as a little  
before wee heard, *Paul* did take  
pleasure in reproches, in necessities,  
in persecutions, in distresses, for  
*Christs* sake. Thus wee see what  
comfort wee may get out of  
Gods Word, fittly applyed vnto  
vs by faith, for the better bea-  
ring of all afflictions of what  
sort soever. I might gather ma-  
ny other fruits of afflictions, as  
some haue done, but if all bee  
well weighed they may bee re-  
ferred to one of these three, and  
so having said sufficient of the  
V three

Rom. 5. 3.

2 Cor. 12.  
10.

The fourth  
ground of  
comfort in  
afflictions,  
Gods help.

three former grounds of comfort in afflictions.

I will come to the fourth and last, which is to set out what helpe God hath promised vs in all our troubles, that we may be able to beare them; and in due season to giue vs a good issue out of them. Concerning which it will be profitable to obserue, that the Lord knowing our great weakenesse to beare the Crosse, and how full of distrust wee be, that God will not be ready to helpe vs, at least as wee would, (both which are so often to be found in the liues of Gods faithfull servants in all ages, as needs no further prooffe) the Lord, I say, well acquainted with this frailtie of his children, hath most plentifully provided all sufficient helpe to support them, and therefore made so many promises to be with them in all their troubles, and succour them in all extremities, that they shall



shall never perish, but in the end find a good end and issue out of them, to his glorie, & their endlesse comfort.

Having perused these promises, and gathered them out of the Scripture, I may boldly say they do farre exceed in number all the former, so that it would be too tedious to set them down all, I will therefore make choyce of some of the chiefe, that wee may haue them ready for our vse against time of need.

Among all that is exceeding full of comfort which is written, *Rom. 8. 26.* In which chapter the Apostle intending to teach, that nothing should hinder the happinelle of those that be in Christ, whereas there bee but these two, corruption and affliction, hee first confutes the one, from verse. 7. to 17. and secondly the other concerning afflictions, from verse 17. to 31. And whereas it might bee ob-

Many promises of helpe.

icted, that though afflictions were profitable to those that could endure them, yet oft they be so heauy that wee cannot so much as cry to God for helpe as we ought: hee answers, that euen then *the Spirit helpeth our infirmities, &c.* meaning that when wee begin to sinke as not able to stand vnder the burthen, then Gods Spirit puts vnder his hand to support vs. Which is in so many words said, *Psal. 2. 7. 24. Though he fall, he shall not utterly be cast downe, for the Lord upholdeth him with his hand.* Which is when hee doth by his Spirit strengthen vs with faith and patience, to wait for Gods helpe one way or other, either to rid vs out of our afflictions, or make vs quietly to beare them, so long as shall seem good to his heavenly wisdom to continue them. For which cause our Saviour Christ foretelling his Disciples of many afflictions,

Ioh. 14.  
15 16.

ons, which should befall them in the world, among other encouragements, he oft tels them that he will send them his holy Spirit to bee their comforter, who shall bee stronger in them then all their adversaries. And to the same purpose, telling them, that in the world they should haue tribulation, he bids them *be of good cheere, for he hath overcome the World.* Likewise the Apostle. 2. Cor. 1. 3. 4. to hearten the *Corinthians* to endure all troubles, calleth God the God of all comfort, who comforted him and all others in all *their tribulations, that they might bee able to comfort others which are in any trouble.* The like is to be seene almost in all the holy Epistles, in which the Saints bee encouraged to suffer afflictions patiently.

But to proceed, exceeding many bee the places in which God promiseth to his people,

V 3

that

16. 33.

Gods help.



God is all  
in all.

Psal. 18, 28.

that he will be a sure and speedy helpe in all troubles, in due season ready to bee found, *David* had great experience thereof. The booke of the Psalmes is full of these speeches, *God is my rock, my tower, my refuge, my shield and buckler, my health and strength,* and many more: all tending to this, that looke what helpe any man in danger may finde in any earthly meanes whatsoever, God is the same and much more to all his people in their necessities, bodily or spirituall. Because the faithfull in all ages haue stood in need of this comfort, therefore is this so oft repeated, that we in our generation may looke for the like helpe in our need. To the same intent be many other like speeches: *That God will lighten our darkness, hee will keepe the feet of his Saints, hee will not forsake them, nor forget their complaint. That they shall not bee confounded. In*  
time

*time of trouble he will hide them, His Angels shall pitch about them. He will heale them & take all sicknesses from them. They shall not feare their enemies, but God will make their enemies afraid of them. Be avenged of their enemies. That God will repent him of the evill pronounced against them, with many other of like sort, and oft more specially of remooving warres, pestilence, &c.*

*Psal. 34 7.*

The summe of all which is, that into whatsoever calamitie, or distresse Gods children shall fall, though the Lord doe leaue them for a season, as though hee did not regard it, yet hee will be with them by his Spirit to helpe them that they shall not vtterly perish: yea rather that they shall be able with patience to hold out, till God send them a happy end and issue out of all. That this hath beene Gods dealing with his beloved in all ages, needs no prooffe, it is so ma-

*Applicatio*

God will  
deliver.

nifest, *Iob*, *David*, and *Paul* may be sufficient to witnesse this, how wonderfully God was with them in all their tryals.

The other branch of this last ground of comfort is this; that the Lord will not onely assist his, vnder the burthen of their afflictions, with all needfull helpes, that they may be able to beare them: but will in due season fully deliver them out of them all, which being so hardly beleaved, especially in great and sore afflictions, therefore the Lord hath very often renewed his promise of delivering his out of al their troubles. All of which for the most part being the same, both in sense and words, a few may suffice for many. *David* had great prooffe hereof, and therefore after a mightie deliverance ( and that by a hard shift full of infirmities ) he composed that excellent *Psalme 34.* where magnifying Gods



Gods mercy for so great deliverance, he riseth higher to set out the like goodnesse of God to all the faithfull, saying, *verse. 7. The Angell of the Lord encampeth round about them that feare him, and delivereth them and vers. 17.* speaking of the righteous hee saith, *they cry, and the Lord heareth, and delivereth them out of all their troubles, and vers. 19. Many are the afflictions of the righteous, but the Lord delivereth him out of all. So Psalme 37. 39. 40. But the salvation of the righteous is of the Lord, hee is their strength in the time of trouble. And the Lord shall helpe them, and deliver them, hee shall deliver them from the wicked, and saue them because they trust in him.*

These shall suffice in so cleere a point: for there are none that be any whit exercised in the Scriptures, but may finde like testimonies and proofes of the truth, though not alwayes in

the same words. It is fully to the same purpose, that the Apostle 1 Cor. 10. 13. comforteth them with this amongst other Arguments, that *God will with the temptation make a way to escape, that ye may be able to beare it; and that of Jeremy 29. 11. For I know the thoughts that I thinke towards you saith the Lord, thoughts of peace; to give you an expected end.* By these, and very many other the like, it is cleare, that this is Gods wonted favour towards his children, that though for sundry, and those most iust causes, he lead them into troubles, and oft leaues them a long time vnder them, yet he never finally forsakes them: *but when the time to haue mercy is come, then the Lord will surely succour all his, and deliver them by one meanes or other, such as shall make most for his glory, and the good of all his.*

*Psal. 102.*

*Applicatio.*

All of which being so certain

taine, that how many and great  
soever, and of long continuance  
the afflictions of Gods children  
shall be, yet the Lord will never  
leauē nor forsake them, but will  
be a present helpe in time of  
need, ministering all needefull  
comforts, both outward helpes  
and inward graces to support  
them, and in the end will one  
way or other fully set them free,  
and quite deliver them out of  
all their feares and troubles: we  
may see what small cause wee  
haue to be discouraged by our  
afflictions, or to fret and repine  
at them: yea, rather wee haue  
most iust cause to reioyce in  
them, to blesse God for them,  
& to labour both to beare them  
and to profite by them, that God  
may haue glory thereby, our  
selues may reape the benefit by  
them, and others may profit by  
our example. And thus laying  
all together which hath beene  
said of afflictions, we shall finde  
that



that they be no lets but speciall  
helpes, as to godlinelle in this  
life, so to happinelle in the life  
to come. Thus much for  
this fourth point, how  
to liue by Faith in  
all afflictions of  
what sort  
foever.

(∴)

TH E



THE  
FIFTH  
Generall Head of  
living by Faith;

*Is for*  
Earthly blessings.



Hvs haue we  
in these foure  
points hand-  
led how well  
G o d hath  
provided for  
our spirituall  
life all needfull blessings, that  
whatsoever our condition shall  
be, yet wee may comfort our  
selues

selues in God, who as hee hath promised, so will hee performe, that we shall not want any thing that is good: And whatsoever doth befall vs, (though never so hurtfull in it selfe) yet it shall turne to our good in the end.

Now we are come to the fifth generall head of this Treatise of living by faith, which concernes all *Earthly blessings*, how we may be provided of all things needfull for this naturall life; which being so necessary (as wee well know) that we cannot be without them, wee be naturally so addicted to them, that nothing doth more take vp our mindes and hearts, then our care and labour for these, neither doth any thing more hinder our spiritual life.

Care for  
earthly is a  
hinderance  
to spirituall.

All which the Lord our God well considering, hath herein most bountifully provided for vs, and promised vnto vs all needfull blessings for this life,  
in



in such sort, that were wee wise to see and embrace this bountie of the Lord, we should not onely be freed from a world of cares and troubles, ( wherewith most men be vsually so incumbered, that they can find or spare no time nor travell to seeke after the things which belong to a better life) but wee should be so furthered by our contentment in those outward and earthly blessings, that with more chearfulnesse we should run our race of Christianitie, and be every way more fit to all holy duties.

Let vs then heare and consider what the Lord saith vnto vs in this behalfe. And first to begin with those earthly blessings, which be generall, and containe all the particular blessings of this life. It may appeare, that this is Gods gracious intent to succour our weakenesse, who although we enioy many good blessings

Generall  
promises.  
for earthly  
blessings.

blessings for this present life, as health & wealth, foode and raiment, and the like many; yet if we wanted but one, it would much molest vs, and take away our comfort and cheerefulnesse in his service: for this cause, the Lord as a tender Father desiring the welfare of his beloved child, bids him be a good and obedient child, and so promiseth him he shall not want any thing; so, I say, the Lord our kind and tender Father bids vs, as good children hearken to his voice, and to be ruled by him, and tels vs we shall not want any thing that is good, as is expressly sayd, *Psal.* 34. where *David* led by a late experience of Gods mightie delivering him out of a great danger, composeth a *Psalm* of thankesgiving vnto God for the same, wherein he provoketh all other the faithfull servants of God, as to praise God with him, so to consider this bounty of the Lord

Pfal. 34.  
Verf 3.  
8.

9.

Verf. 10.

Lord, saying; *O taste and see that the Lord is good: Blessed is the man that trusteth in him.* And againe; *O feare the Lord yee his Saints, for there is no want to them that feare him.* Yea more, speaking (as I vnderstand him) of the mightie and cruell oppressours of the world, who like devouring beasts doe eat vp as sheepe Gods poore people, sayth; *The Lyons doe lacke and suffer hunger, but they that seeke the Lord shall not want any good thing: and to like effect much more in that Psalme, as you may reade. So Psal. 84. 11. The Lord God is a Sunne and shield, &c. and no good thing will he withhold for them that walke uprightly.*

Againe, beholding how much it vexed Gods children to see the wicked prosper in this world, and the godly many wayes distressed, he of purpose made the 37. Psalme, to hearten the godly against this sore temptation



Iob. 21.

Ier. 12.

Psal. 37.

tation, which hath in all ages much troubled Gods people, as may be seene by the complaints of *Iob* and *Ieremie*, and many other.

In this *Psalm* the Prophet doth plentifully handle this point, that the estate of the godly is farre better even in this life, then the wicked (besides the infinite oddes in the life to come): for proofewhereof as he in many wordes sets out the short and soone fading prosperitie of the wicked, so doth he more largely lay downe the blessed condition of the godly in things belonging to this life. As *verse 3.* *Trust in the Lord and doe good, so shalt thou dwell in the land, and, verily thou shalt be fed.* *Vers. 4.* *Delight thy selfe in the Lord, and hee will give thee the desires of thine heart.* *Vers. 5.* *Commit thy way vnto the Lord, trust also in him, and he shall bring it to passe.* *Vers. 11.* *But the meeke shall inherite the earth, and shall*

*shall delight themselves in the abundance of peace* verse 16. *A little that a righteous man hath is better then the riches of many wicked.* With many other like in the same Psalme, as you may see.

To the same purpose was made the 73. Psalme, where hee begins, *yet God is good to Israel, & to such as are of a cleane heart;* and doubtlesse many other Psalmes were made to comfort the faithful in this life, that God would bee their portion and reliefe in all their necessities, as *Psal. 16. 5. 6. Psal. 2. 3.* is wholly to the same end, which he propounds, verse 1. *The Lord is my Shepherd, I shall not want;* and so proues it in the verses following. I might heape vp many other Scriptures to this end, for God hath not beene sparing in this kinde, as every one who is exercised in the Scriptures can witnesse. *But seeke yee first the King-*

Mat. 6. 33.

Deut. 5. 16.  
5. 33. 6. 3.  
18. 12. 25.  
28.

*Kingdome of God and his righte-  
ousnesse, and all these shall bee ad-  
ded unto you. This is that which  
is so oft repeated, That it may  
goe well with thee in the land  
which the Lord thy God giveth  
thee.*

This also must needs be meant  
in those Scriptures which sette  
out the goodnelle of the Lord,  
as *Psal. 31. 19. O how great is thy  
goodnesse which thou hast layd up  
for them that feare thee, which  
thou hast wrought for them that  
trust in thee before the sons of men!*  
And *Psalme 145. 9. The Lord is  
good, and his tender mercies are o-  
ver all his workes.* It is needlesse  
to cite more of these, which be  
so common, wherein Gods  
goodnes, loving kindnelle, and  
mercy, & that specially in things  
belonging to this naturall life,  
are commended vnto vs; For  
seeing godlinesse hath the promises  
of this life aswell as of the life to  
come: it cannot be doubted, but  
in



in all those generall promises wherein God sayth, *He wil dwell with his and not forsake them; That God will love and blesse his people: That he will be their God; Will reioyce over them to doe them good; Will compasse them with favour as with a shield; Will keepe his covenant with them; That hee will set peace in their borders, and prosper them in all they goe about.* In these, I say, and the like many, it cannot be doubted, but all needfull blessings of this life be contained.

And therefore this should be the Vse we should make of them all, that whensoever we feele our selues pinched with any earthly necessity, then to run to any one of these gracious promises, that so, well considering what abundant reliefe is contained in them wee may quiet and content our mindes therewith, assuring our selues, that seeing he is faithfull who hath promised, we shal not want

Vse of all these generall promises.

Mo general  
promises  
then parti-  
cular.

want any earthly blessing, at what time, and in what measure it shall be good for vs. These generall promises of all good things for this life, are the more to be observed in reading the Scriptures, and (at least some of the most principall in our conceit) to be kept in memory, that they may be ready for our vse in time of need, both for that these be many more, and more oft repeated in Scripture, then particular; and also that wee cannot alwaies haue ready the particular promises for our speciall necessities, when wee haue most need of them.

Speciall  
promises.

And this might bee sufficient to haue spoken of this point for the strengthening of our faith, in the assurance that we shall not want any earthly blessing which shall be needfull for vs.

But seeing the Lord hath so farre yeelded to our infirmities, as to apply his promises to our speciall

speciall necessities, it shall bee available for our comfort to take knowledge of them, that so wee may make our vse of them as need shall require.

Long life.

Among all earthly blessings, life it selfe is the chiefe; for vpon it all other depend. And the Devill himselfe who is so well acquainted with our disposition, could say, *All that a man hath will hee give for his life*: for this cause the Lord the more to hearten vs to all obedience, doth make so many promises of long life and many dayes; as in the first Commandement, which the Apostle saith, is the first Commandement with promise. Every child is there commanded to honour his father and mother, vpon this promise, *That his daies may be long in the land*. So *Dent. 5.3. You shall walke in all the waies which the Lord your God hath commanded you, that yee may live, and that it may bee well with you,*  
and

Exo. 20.12.



and that ye may prolong your dayes  
in the land which yee shall possesse.  
The lik *Dent.* 25.15. & 30.20.  
In the booke of the *Proverbes*,  
this is very oft repeated, chap. 3.  
1.2. *Salomon* in the name of God  
as a father exhorting his sonne,  
saith; *My sonne forget not my*  
*law, but let thy heart keepe my*  
*commandements*, addeth this pro-  
mise, verse 2. *For length of dayes,*  
*and long life, and peace shall they*  
*adde to thee.* More to like effect  
in the same chapter, where set-  
ting out exceedingly the great  
gaine of wisdom, (that is; of  
saving knowledge) among the  
rest, he addes this vers. 16. *Length*  
*of dayes is in her right hand, and in*  
*her left hand riches and honour.*  
And verse 18. *She is a tree of life*  
*to them that lay hold upon her, and*  
*happy is every one that retaineth*  
*her.* chapter 4. from verse 5. to  
verse 14. you shall reade both  
this promise of life, and many  
other blessings belonging to  
this

this life repeated, which I will spare to set downe (finding writing to mee now more tedious then formerly) reade the place with these following, 8.35.9.

11.10.25.27.11.19.30.11.14.30.21.21.22.24.

This God promised to *Salomon*, 1.King.3.14. and the like is spoken more generally, that the *Prince that hateth covetousnesse shall prolong his dayes.*

Pro.28.16.

Thus we see how plentifully the Lord hath promised long life to those that will be ruled by him: whereas on the other side, *the wicked shall not live out halfe their dayes*, but shall soone and suddenly be cut off. Which as it was intended by God to be a strong reason to perswade vs to obedience: so wee are to be moued by all these promises, to beleue them, and thereby to be stirred to amore careful walking before God.

Vse of long life.

Psal.55.23.  
73.19.

But seeing that which I chiefly

X

ly

*Vse.*

ly intend, is to strengthen our faith, that we shall not want any of these earthly blessings: This must bee the vse we are to make of all these promises concerning long life, that in all the perils of this life, by sicknesse, warre, famine, theeues, witches, or any wicked enemy whatsoever, wee might cal to mind some of these promises, and so rest our selues quietly therevpon, that none of these, nor any thing else should shorten the dayes of our life, more then should turne to our greater good. Yea further, seeing the Lord hath made it so great an encouragement to feare and serue him, as if hee had not a greater reward in matters of this life, to bestow vpon his faithfull servants (and so the faithfull haue in all ages esteemed it, and desired it, as *Hezekiah* and *David* oftentimes: yea, and many of them did enioy it, as the holy story records for a blessing  
of

*Eccl. 29. 19.*  
*Psal. 6. 4.*



of God vpon them ).

The consideration of these should moue vs so to prize this blessing, and desire it as they did (which I the rather mention, for that I haue heard preached, and read in the writings of some both godly & learned Divines; many perswasions to bee weary of life, and to bee desirous of death: which (to say no more) quite crosseth this wisdom and goodnesse of God, in promising life to his best servants, as a chiefe reward of their good service ) let vs then so account of long life as a rich blessing, which makes all other blessings of this life the more excellent, and vsfull, both to God and man, to our selues, and others: and the want hereof the quite contrary, as may be easily shewed in all particulars: how doth it abate the vse and comfort of health, wealth, strength, and valour, of learning, and generally

Long life offered.

Not to desire death.

Want of life.

of all excellent gifts of the mind or body: if these be nipt off in the bud, and not sunered to come to full ripenesse, and so to continue to their full terme and end. Let vs then ( I say ) so accept these promises, that in all time of need wee may stay our selues vpon them, and that wee may finde comfort in all tentations to the contrary.

This being the first and chiefe blessing of this life, *Long life*, I meane, if this should not bee accompanied with health, wealth, peace, and other like blessings: it would make long life more wearisome then welcome vnto our frayle nature.

*Health.*

For this cause God is not sparing in making promises of these and all other comforts for this naturall life: As namely, of bodily health, and strength; whereby we may better enjoy and make vse of these earthly comforts.

This

This is that which the Lord promised to his people of Israel immediatly after they came out of the red Sea, where it is said, the Lord proved them, and said; *If thou wilt diligently hearken to the voyce of the Lord thy God, and wilt doe that which is right in his sight, and wilt giue care to his commandements, and keepe all his statutes, I will put none of these diseases upon thee, which I put upon the Egyptians for I am the Lord that healeth thee.* And *Exod. 23. 25. I will take sicknesse from the midst of thee.* So *Iob. 5. 18.* it is sayd of God, *For he maketh sore and bindeth up, he woundeth & his hands make whole.* And so goes forward to the end of that chapter in setting forth Gods goodnesse in preserving his in all estates from all manner of troubles, and supplying them with all needfull blessings for this life, as there further may be seene. *Psal. 41. 1.* &c. David setting out Gods

*Exo. 15. 26.*

*Deut 7. 15.*



Esa. 33. 15.  
&c.

goodnes to those that shew mercy to the poore in their distresse; among many other blessings addes this, verse 3. *The Lord will strengthen him upon the bedde of languishing, thou wilt make all his bed in his sicknesse.* Salomon Pro. 3. 7. exhorting vs to feare the Lord and to depart from evill, addes this as a promise, vers. 8. *It shall be health to thy navell, and marrow to thy bones;* meaning thereby, soundnes of health to the whole body. And to like effect, chap. 4. 22. he saith that the true receiving of instructions is life to those that finde them, and health to all their flesh. So the Prophet *Esay* in many words setting forth the manifold blessings of this life, which God promiseth to those that walke uprightly, &c. saith, vers. 24. *And the Inhabitant thereof shall not say, I am sicke; the people that dwell therein shall bee forgiven their iniquity.* The place is worth the reading.

To

To the same intent is bodily strength so oft promised, as *Iob* 17.9. *The righteous also shall hold on his way, and he that hath cleane hands, shall be stronger and stronger.* So *Psal.* 29.11. *The Lord will giue strength vnto his people; the Lord will blesse his people with peace,* *Psal.* 103.5. This is numbered among Gods mercies, for which the Prophet prayeth God *whosatisfieth thy mouth with good things, so that thy youth is renewed like the Eagle.* And *Elihu* *Iob* 33. shewing Gods mercy to a sinner truly converted, addes this, vers. 25. *His flesh shall be fresher then a childe, he shall returne to the dayes of his youth.* *Psal.* 14.7 *They goe from strength to strength, every one of them appeares before God in Sion.*

These and many moe be the promises which God hath made vs concerning bodilie health, and strength, whereby we may be able to performe the duties

*Applicatio.*

of our places and callings, and more comfortably enioy all other the good blessings of this life; which doth sufficiently commend the great and most needfull vse we haue of these, as our daily experience sheweth. And therefore these are so much esteemed, and by great cost sought for, even by meere naturall men ( though oft in vaine ) all which not onely commends Gods fatherly affection to his children, in providing and promising these vnto them: but ought in speciall manner to comfort vs in all our bodily infirmities, and sore diseases: that how, or whensoever the Lord shall visite vs with sicknesse and weaknesse, whereby wee be hindered from many duties, both toward God and man ( which hee never doth but when need requires, and then also for our greater good ) then we may remember some of these promises, and



and so lay hold vpon them by faith, that we faint not, nor murmur (as men without hope) but comfortably quiet our selues, that the Lord will in due season raise vs vp to our former health and strengthen vs that wee may with more watchfulnesse and cheerfulness serue him.

Such as never or seldome haue felt the want of this blessing of health, cannot so prize it, or bee thankfull for it as they ought, but they whom God hath much exercised with long and tedious paines, and bodily infirmities, will make no common reckoning of health, but prefer it before wealth and honour (which be so much set by) and they bee they who will prize these promises, and who beleeving them, shall patiently wait for the accomplishment of them. They shall reape the fruit of them, both more comfort and conscience to hold out  
X 5 their

Seldom-sick  
prize not  
this.

Sickly re-  
gard this.

their holy profession vnto the end.

Among whom seeing it is wel knowne to all that haue lived with me for these last ten yeares (at least) that I haue had my part in much bodily infirmitie, so much as my experience may be vsfull to others in like case, I do acknowledge to Gods praise that I haue had good prooffe of the truth of this which I haue written, and doe dayly expect more, both for my comfort, and strengthening to hold out to the end. And so much for this blessing of health, which God hath promised to his obedient children.

*Wealth.*

The next is wealth, that is, abundance of earthly goods, such as bee needfull for our more comfortably living in this world, which seeing they bee many whereof we stand in need and which our nature doth exceedingly desire, therefore the  
Lord

Lord is most plentiful in promising these; that hereby hee might winne our hearts to more cheerefull obedience, for this purpose that might suffice which is written *Lev. 26.* from vers. 3. to 14. and *Deut. 28.* from verse 2. to 15. 7. 12. to 17. I leaue such as desire to see these to reade the places, so likewise the 128. & 23. *Psalmes*, in which is as much said as may bee desired, and more then is well beleaved.

For did wee beleue that in hearkning to the voyce of the Lord, to obserue and doe all his commandements, we should be every way so abundantly blessed, it could not but make vs much more afraid to offend so bountifull a Father, and as careful to please him in all things.

But to cite some of many, *Prov. 3. 9. Honour the Lord with thy substance, and with the first fruits of all thine increase.* vers. 10. so



so shall thy barnes bee filled with  
 plenty, and thy presses burst with  
 new wine. verse 16. setting out  
 the incomparable commodities  
 of wisdom, he addes this, *Length  
 of dayes is in her right hand, and in  
 her left hand riches and honour.*  
 verse 17. *Her wayes are wayes of  
 pleasantnesse, and all her pathes  
 are peace.* verse 18. *Shee is a tree  
 of life to them that lay hold vpon  
 her, and happy is every one that  
 retaineth her.* Againe Chap. 8.  
 18. 19. *Riches and honour are with  
 mee, yea, durable riches and righte-  
 ousnesse. My fruit is better then  
 gold, yea then fine gold, and my re-  
 venue then choyce silver.* Prov. 10.  
 22. *The blessing of the Lord ma-  
 keth rich, and he addeth no sorrow  
 with it.* Chap. 15. 6. *In the house  
 of the righteous is much treasure,  
 &c.* Iob 22. 23. *In the returne  
 to the Almighty, &c.* verse 24.  
*Then shalt thou lay vp gold as dust,  
 and the gold of Ophir as the stones  
 of the brooke.*

Notable

Notable is that promise concerning these earthly blessings, made to the people of Israell at their returne, *Ier. 31. 12.* Therefore they shall come and sing in the height of Sion, and shall flow together to the goodnesse of the Lord, for Wheate, and for Wine, and Oyle, and for the young of the flock, and of the beard and their soule shall bee as a watred garden, and they shall not sorrow any more at all, &c. The like *Malac. 3. 10.* Bring yee all the tithes into the store-house, &c. If I will not open unto you the windowes of heauen, and powre you a blessing, that there shall not bee roome enough to receiue. So the Apostle exhorting to liberality to the poore Saints, saith, *2 Cor. 9. verse. 6.* Hee that soweth bountifullly shal reape bountifullly, *vers. 8.* And God is able to make all grace abound towardes you, that yee alwaies having all sufficiencie in al things may abound to every good worke, &c.

I finde my selfe wearie in writing out these promises, and I feare many will be more wearie in reading them over, then any of vs would bee wearie of receiving and enjoying these things so promised; And yet I may boldly affirme, I haue not set downe one quarter of those which I haue gathered out of the Scriptures, for how often doth the Lord promise plentie? *That the land shall yeeld her fruit, that he will giue them raine in due season, that there should bee none barren, but he would increase them in all their substance, both ground and cattell, that they should eat old store, that threshing should reach vnto vintage, and the like many, as they who bee exercised in the Scriptures can tell.*

Ezek. 36.  
30.  
Levit 26,  
50.

*Applicatio*

What should the Lord meane in multiplying these promises so oft, but in mercy to meet with our weakenes, who are so impatient of the want of these, and there-



thereby so discouraged and hindered in all our duties, wee are therefore as with all thankfulness to acknowledge this bounty of the Lord: so by true faith to make these promises our owne, that in all time of scarcitie of any of these (which oft sore pincheth) wee may run to some of these promises, and so rest our selues quietly and comfortably, that we shall surely finde reliefe in such time and measure as God shall see fit, & shal be most for our good.

I haue hitherto said nothing of that *love and favour with God, and man, peace, reioycing, good successe, and prosperity, safetie, freedom from all evils by adversaries or other indgements* which light vpon the wicked. All which with other the like be contained vnder this of our welfare, and bee no lesse promised then the former, take but one or two places in each for a patterne.

For

Favour.

For the first of Loue and Favour. *Prov. 34.* So shalt thou finde favour and good understanding in the sight of God and man.

Peace.

For Peace, *Levit. 26.6.* And I will give peace in the land, and ye shall lie downe, and none shall make you afraid, &c.

Reioycing.

For ioy and reioycing. *Esa. 65. 13. 14.* Behold my servant shall reioyce, but yee shall bee ashamed. Behold my servants shall sing for ioy of heart: but yee shall cry for sorrow of heart.

Good successe.

For good successe and prosperitie, *Psal. 122 6.7.* Pray for the peace of Ierusalem, they shall prosper that loue thee. Peace be within thy walls, and prosperity within thy palaces.

Safety.

For safety, *Prov. 3.23.* Then shalt thou walke in thy way safely, and thy foot shall not stumble. *Pro. 18.10.* The name of the Lord is a strong towne, the righteous runneth vnto it and is safe.

For

For preservation from evill,  
*Pro.1.33. But whoſo hearkneth  
 vnto me, ſhall dwell ſafely, and bee  
 quiet from the feare of evill. Iob 5.  
 19. Hee ſhall deliver thee in fixe  
 troubles, yea in ſeven there ſhall no  
 evill touch thee. verſ. 20. In famine  
 hee ſhall redceme thee from death,  
 and in warre from the power of the  
 ſword. verſe 21. Then ſhalt bee  
 hid from the ſcourge of the  
 tongue, neither ſhalt thou be afraid  
 of deſtruction when it commeth,  
 &c.*

How welcome theſe, or any of  
 them would bee vnto vs when  
 wee feele the want of them can-  
 not be doubted: but pittie it is,  
 that ſo few reape the fruit of  
 theſe promiſes, to vphold them  
 in their greateſt neede, which  
 comes eſpecially through want  
 of faith; for all deſire theſe, and  
 many know that ſuch things  
 are promiſed in the Scripture;  
 but either they doubt they doe  
 not belong vnto them, as being  
 none

Free from  
 evill.

*Applicatio*

Few reape  
 the fruit of  
 theſe.



none of Gods children (who be the onely heires of all the promises) or if they be of this number, yet either forget the consolation offered, or through mistrust do not apply them to their present necessities, and so languish in their extremities without comfort.

By this may well appeare, what neede there is to liue by Faith for these earthly blessings, which if we did, wee should not onely bee free from many sore vexations, which torment many vngodly in their distresses : but haue quiet mindes in greatest stormes, and in due season finde such reliefe, as shall be most expedient. This if it were considered, would moue many to labour more for this precious gift of Faith, which will so abundantly supply all our earthly wants, whereof wee bee so sensible, and thereby so distracted.

There

There remaine sundry other earthly blessings, which as they be much desired, so are they abundantly provided, promised, and bestowed as need requires vpon the faithfull.

I will mention but two moe, viz. a good name, and posterity: For the former; whereas a good name is better then a precious oymment, and rather to be chosen then great riches, God hath made many promises concerning this, that *bee will honour those that honour him, and bring foorth their righteousness as the light, and their iudgement as the noone day*, that though they bee falsely accused by the vngodly, yet God will cleare their innocency, and free them from the reproach of such as defame them. To like effect is that *Pro. 4. 18. But the path of the iust is as the shining light, that shineth more and more unto the perfect day.* This is that which Salomon so oft repeateth: *That wise-*

*Good name.*

*Eccles. 7. 1.*

*Pro. 22. 1.  
1 Sam. 2. 30  
Psal. 37. 6.*

wisedome wil honour those that honour her, as Prov. 4. 8. Exalt her and shee shall promote thee, shee shall bring thee to honour when thou doest embrace her: So it is oft said, Riches and honor are with her. Pro. 9. 18. 3. 16. and vers. 35. The wise shall inherit glory. So chap. 13. 18. Hee that regardeth reproofe shall be honoured. Deut. 28. 1. Esay 58. 14. Psal. 132. 18. the like.

This also is meant by all those speeches where it is saide, that hearkening to instruction will adorne and bring into estimation, as costely ornaments of bracelets, iewels, and the like will do; so it is Pro. 1. 19. They shall be an ornament of grace unto thy head, & chaines about thy necke. Chapter 3. 22. So shall they bee life to thy soule, and grace to thy necke. Chap. 4. 9. Shee shall gine to thy hand an ornament of grace, a crowne of glory shall shee deliver to thee.



In all which we see that howsoever the godly bee hated, and basely esteemed of the wicked, yet the Lord doth not onely highly esteem of them himselfe, but will make them honoured in the world, even of them who haue no saving grace themselves, as it is said, *Act. 5. 13. And of the rest durst no man ioyne himselfe to them: but the people magnified them.* *Rev. 3. 9. Behold I will make them to come and worshippe before thy feet, &c.*

Seeing then, that to bee well esteemed, specially of the better sort, is so sweet and comfortable a blessing, and the contrarie of ill fame is so bitter, as scarce any thing makes many a one more weary of their liues, we are to behold Gods tender care over his children in preserving their good name, yea in making them honourable, that is, of good esteeme, not onely among the Saints, but among meere naturall

*Applicatio.*

1 Pet. 2. 21.

15.

rall men, who beholding their good workes may glorifie God in the day of visitation, as the Apostle *Peter* speaketh: And not onely be carefull our selues, by well doing to put to silence the ignorance of the foolish: but when we shall be wrongfully defamed & that many times by our brethren, then let vs comfort our selues with these promises, which will vphold vs from sinking in the greatest stormes that may this way befall vs.

Examples

David.

A worthy patterne herein to follow, wee haue the Prophet *David*, who being much exercised with this scourge of the tongue, as in many of his *Psalmes* hee complaines, yet hee by this shield of Faith, defended himselfe, and by the anchor of Hope stayed himselfe, that hee funke not, as *Psal.* 31. from v. 11. to the end; and *Psal.* 69. seemes specially to be made to this end, yea, almost in every part of *Psal.*

119. as he complaineth hereof, so hee comforts himselfe in his God.

*Iob* also being exceedingly wronged this way, euen by his friends, doth worthily vphold himselfe, saying in one place; *If my aduersarie had written a booke surely, (saith hee) I would take it vpon my shoulder, and binde it as a crowne vnto mee; I might alledge many moe examples herein, but this shall suffice for this point.*

Thus haue wee scene what excellent blessings, pertaining to this bodily life, God hath provided for his children, all which doe belong to themselues.

Now in the last place, that nothing may be wanting, God hath made promises to them concerning their posterity.

1. *That hee will abundantly increase them.*

2. *That he will every way blesse them.*

Both



Both which be so desired, that many haue little comfort in their liues through want of these. Let vs therefore take knowledge of these for our comfort.

Barrennesse  
a reproach

First, whereas barrennes was esteemed a heauie punishment, and full of reproach, as many Scriptures testifie. *Gen. 30.23.* Rachel said, when she conceiued and bare a sonne; *God hath taken away my reproach.* *Luk. 1.25.* the like is said of *Elizabeth*; so of *Hannah*, *1 Sam. 1.10.* it is said; *And she was in bitternesse of soule, and prayed vnto the Lord, & wept sore:* This being so, the contrarie to bee fruitfull in bearing of many children was accounted a great blessing, therefore the Lord in all ages promised this to his people, as a token of his great fauour.

Fruitfulness  
in children.

I will rehearse but a few for many, whereof the Bookes of *Moses* and the Prophets are full

*Leu.*

*Lev. 26. 9. For I will haue respect  
vnto you, and make you faithfull,  
and multiply you, and establishe my  
covenant with you. Deut. 7. 13.  
And he will loue thee, and blesse  
thee, and multiply thee; hee will al-  
so blesse the fruit of thy wombe, &  
the fruit of thy land, thy corne and  
thy wine, and thine oyle, the increase  
of thy kine, and the flockes of thy  
sheepe, &c. The like Deut. 6. 3.  
8. 1. Iob. 5. 25. this is reckoned  
among many other blessings;  
Thou shalt know that thy seed shall  
be great, and thy of-spring as the  
grasse of the earth. Esa. 48. 19. ve-  
ry like to this. Iob 8. 7. Psal. 115.  
14. The Lord shall increase you  
more and more, you and your chil-  
dren. Psal. 127. 3. Loe children are  
an heritage of the Lord, and the  
fruit of the wombe is his reward.  
Psal. 128. 3. Thy wife shall bee as  
a fruitfull vine by the sides of thy  
house, thy children like Oliue plants  
round about thy table. verse 6. Tea,  
thou shalt see thy childrens children*

*and peace vpon Israel.* Notable is that *Hef. 14. 5. 6. 7.* which serues to all purposes in this point intended, Read the place.

*Applicatio*

These may abundantly suffice to settle the minds, & hearts of any true beleever, vnder this tentation of grieve for want of children, that assuredly God will fulfill their desire, if it be good for them. If this will not content any man, let him gee further and fare worser.

*Blessings  
vpon posterity.*

The other promises concerning posteritie, are that God will blesse them, vnder which all good things belonging to them are contained. This is to bee found in sundry of the former Scriptures alledged, but to adde a few more *Gen. 17. 7.* this is intended, as in all those places where it is said; *I will be the God of thy seed*, *Psalm. 112.* is notably set out the happy condition of every one that truly feareth God, among all, this is not the least



least; His seed shall bee mighty on earth, the generation of the upright shall be blessed. Psal. 37.25. David tels vs what his experience was, saying; I haue beene young, and now am old, yet haue I not seene the righteous forsaken, nor his seed begging bread. Verse 26. He is ever mercifull and lendeth, and his seed is blessed. Prou. 20.7. The iust man walketh in his integritie, his children are blessed after him. Esa. 44.3. I will poure my spirit vpon thy seed, and my blessing vpon thy ofspring. verl. 4. And they shall spring up among the grasse as Willowes by the water courses. Esa. 61.6. And their seed shall bee knowne among the Gentiles, and their ofspring among the people: Al that see them shal acknowledge them, that they are the seed which the Lord hath blessed. Esa. 65.23. the like Iere. 32.39. is the same in effect; I will giue them one heart, and one way; that they may feare mee for ever for the good of them

them and of their children. Besides these generall promises of blessing the posteritie of the faithfull, there be some more specially, as *Psal.* 102. 28. *The children of thy seruants shall continue, and their seed shall be established before thee.* *Pro.* 11. 21. *Though hand is nye in hand, the wicked shall not be unpunished, but the seed of the righteous shall bee delivered:* So chapter 14. 26. *In the feare of the Lord is strong confidence, and his children shall haue a place of refuge.* *Esa.* 54. 13. *All thy children shall bee taught of the Lord, and great shall be the peace of thy children.* *Prou.* 13. 22. *A good man leaueth an inheritance to his childrens children, and the wealth of the sinner is laid vp for the iust.* And many the like.

*Applicatiō.* Behold ye parents, what good things God hath laid vp in store for your children after you, that as all they who feare the Lord, shall bee blessed in themselues with

with all needfull blessings, so they shall see all Gods blessings vpon their children after them, yea, vpon their childrens children to many generations; which is plainely promised in the second Commandement, that *God will shew mercy to thousands of them that loue him and keepe his commandements*; vnder which bee all needfull blessings contained.

The vse then to bee made of all these blessings promised to the posterity of the faithfull, is this; That whereas godly parents having comfort in themselves, and oft full of feares for their posterity, what shall become of them, especially in perillous times, this may and must quiet their minds, that God will be the God of their seed after them, and therefore they shall not want any thing that is good.

If any want this comfort, the fault is in themselves, that either

*Vse.*

Many want this comfort.

Y 3

they



they know not, or at least beleeve not the sweet promises made to the posteritie of the faithfull.

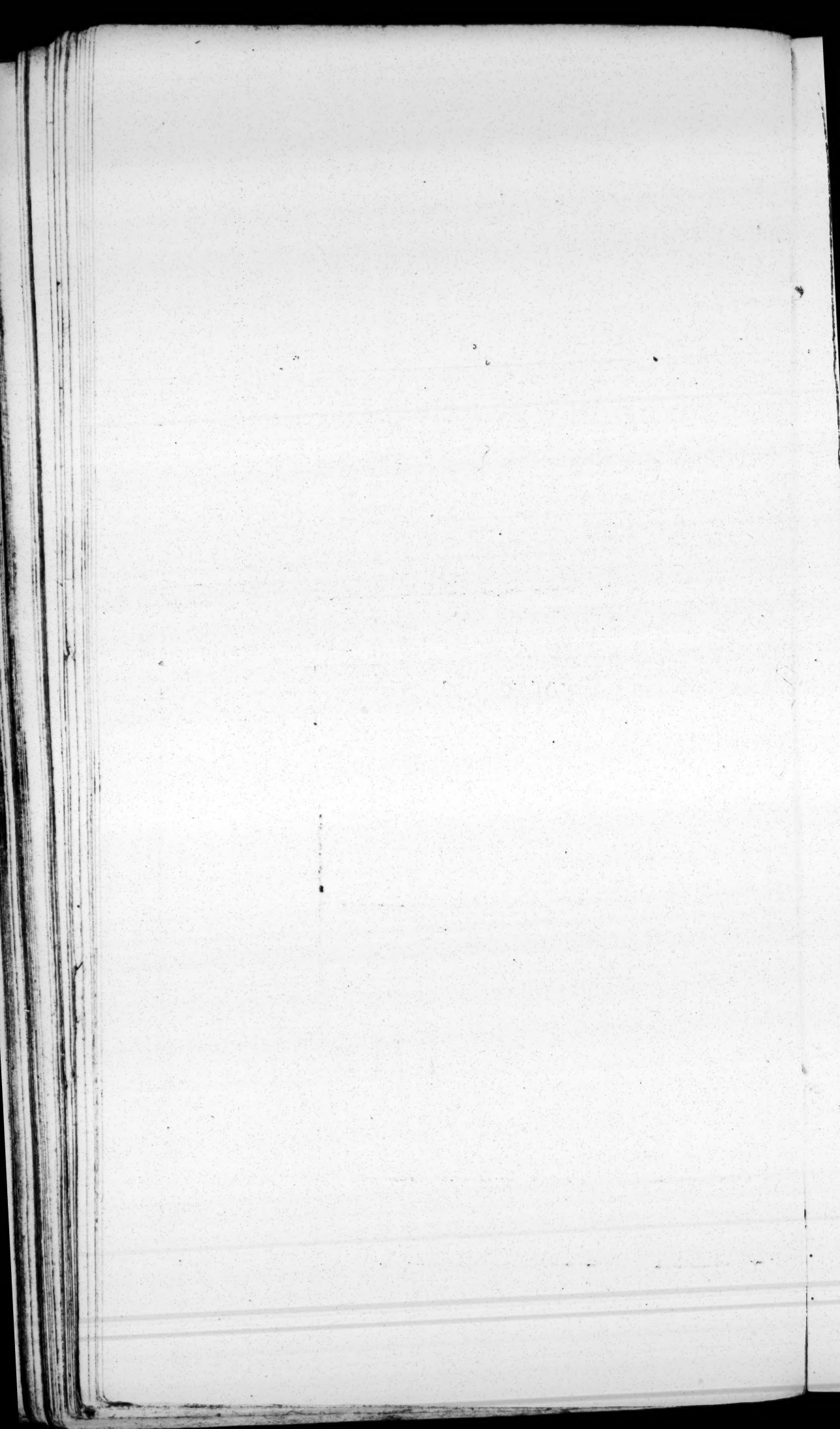
*Remedie.*

The onely remedy then of this feare is, to acquaint our selues with these promises, that in all temptations of this kind, wee may set them before vs, and so by prayer and meditation vpon Gods mercie in making these promises, and truth in performing what hee promisseth, we may come to beleeue them, and so rest vpon Gods mercy for his blessing on our children, as well as vpon our selues: which if we doe I cannot well see, what shall bee wanting to the full contentment of all Gods children, even in earthly blessings, which are so much desired, and the want whereof is so distastfull, and vnwelcome to our nature.

And thus to conclude this fift point, I haue shewed how wee  
may

may liue by faith, that wee shall  
not want any earthly blessing,  
neither for our selues, nor for  
our posteritie, which being ad-  
ded to all the former, will proue  
there is no life comparable to  
the life by faith, and therefore  
this aboue all is to be labou-  
red for, by all that desire  
true comfort in this  
life, and thereby  
hope of a far  
better to  
come.

THE







THE  
SIXTH  
AND LAST

Generall Head of

living by Faith;

*is for*

Perseverance.



Here is now, but  
one thing wan-  
ting (as farre as I  
can see) to the  
making vp of the  
full comfort of the true belee-  
ver, so much as may be attained  
in this life, namely, how he be-

Y 5

ing

Perseve-  
rance is de-  
nyed by  
some.

ing so frayle every way, his ene-  
mies so many and strong, should  
be sure that he shall hold out to  
the end, and so over-comming  
*receiue the end of his faith, the sal-  
vation of his soule*: which being a  
matter of so great difficultie, &  
so rarely attayned, they be not a  
few who flatly deny this certaintie  
of perseverance; and many  
moe doe mistrust themselves  
herein, and thereby much wea-  
ken all the comfort of their  
life.

It shall be therefore highly  
needfull, to adde this to the for-  
mer, how a true beleever may  
attaine to this certaintie by faith  
that notwithstanding all his  
owne weakenesse, and strength  
and malice of his spirituall ene-  
mies, yet he shall perseuer to the  
end.

Sundry  
haue writ-  
ten hereof,

I intend not to make a treatise  
of this point of the perseverance  
of the Saints, either to proue the  
truth of the doctrine, or to con-  
fute

fute the contrary errour, which is done alreadie and that soundly, as by argument, so by example, both by auncient and latter Divines.

But as in the former points, I haue chiefly laboured to strengthen the faith of Gods children, to depend vpon God, with hope and patience, for succour in all their necessities, spirituall and earthly: so in this, my onely labour shall be, to establisth our hearts in this confidence, that *he who hath begun a good worke in vs will performe it until the day of Iesus Christ*. Which as it was the confidence of the Apostle, for the beleeuers in his time, so ought it to be ours, in all succeeding ages to the worlds end, seeing we haue the same promises whereon to build our faith, which they had, and which the Lord made to his people of old.

Let vs now then consider of these promises, and so make our  
vse

How to be  
sure of per-  
severing.

Phil. 1. 6.



Gen. 3. 15.

Gen. 17. 7.

vse of them. It is not to be doubted, but this was intended in the first promise which God made, that *the seed of the woman should bruse the head of the Serpent*; and in that made to *Abraham*, that *hee would stablish his covenant with him for an everlasting covenant*. Which is oft repeated; but seeing we haue very many more cleare promises hereof, we will passe by these.

2 Sam. 7.  
14.

15.

This was plainly promised by God to *David* concerning *Salomon*, and afterwards as truly performed. *I will be his Father, and he shall be my sonne: if he commit iniquitie, I will chasten him with the rods of men, and with the stripes of the children of men, But my mercy shall not depart from him*, Psal. 89. vers. 28. the like is recorded.

This is more generall spoken of the blessed man; Psal. 1. 3. *His lease shall not wither*. The booke of the *Psalmes* is full of these  
com-

comfortable promises, Psal. 9.

10. They that know thy name will trust in thee, for thou Lord hast not forsaken them that seeke thee. And

vers. 18. For the needy shall not alway be forgotten: the expectation, of the poore shall not perish for ever.

Psal. 15. 5. Hee that doth these things shall never be moved; the like Psal. 112. 6. 125. 1. Pro. 10.

30. and 12. 3. Psaime 23. 6. Surely goodnesse and mercy shall follow me all the dayes of my life.

Psal. 48. 14. For this God is our God for ever and ever, hee will be our guide even unto death. Psal.

73. 24. Thou shalt guide me with thy counsell, and shalt receive mee unto glory. vers. 26. My flesh and

my heart faileth, but God is the strength of my heart, and my portion for ever. Psal. 103. 17. But the

mercy of the Lord is from everlasting to everlasting upon them that feare him.

In the writings of the Prophets we may reade many such promises

promises for perseverance, *Esay* 54.8 *But with everlasting kinnesse will I haue mercy on thee, saith the Lord thy Redeemer, chap. 55.3. Heare and your soule shall live. And I will make an everlasting covenant with you, even the sure mercies of David: the like Ezek. 16.60. and 37.26. is a speciall promise to this purpose, I will put my feare into their hearts, that they shall not depart from me.*

*Iere. 32.  
29.40.  
Esa. 59.21.*

Many moe might be gathered out of the old Testament, but I feare some will thinke them too many; who if they shall well weigh, either the excellencie of these promises, or their owne backwardnesse to beleue them when they most stand in neede of them; then will they find all too little to vphold them against their feares of falling away.

Wee will therefore proceed to see what comforts for our perseverance are delivered in the



the new Testament, which wee shall find to be more cleare then the former, for that (as I thinke) we be in more danger in this last age of the world, seeing *the Devill knowing his time is but short, is more full of wrath against Gods people, to seeke their overthrow.*

Rev. 12. 12.

This moued our Saviour Christ himselfe so much to comfort his Disciples, and so all the faithfull, *That hee would be with them vnto the end of the world,* and bids them feare not *little flocke for it is your Fathers good pleasure to gine you the kingdome. Be of good comfort I haue overcome the world,* which we see is of great force to perswade them, they shuld neuer be overcome, but should hold out till they were received to glory: for further assurance whereof, he confidently affirmeth, saying, *Verily, verily, He that beleeveth on me, hath everlasting life, and there-*

Mat 28. 20.

Luk. 12. 32.

Ioh. 16. 33.

Ioh. 6. 4. 7.

therefore can never perish, or fall away: for further allurance it is said, *Ioh. 13. 1. That whom Christ loved, hee loved unto the end.*

1 Thes. 5.  
24.

And what greater allurance can we desire and looke for then this that *God is faithful: who hath called vs, who also will doe it,* that is ( as goeth before immediatly) *Preserue our whole spirit soule and body blameles unto the coming of our Lord Iesus Christ,* which is oft repeated *1 Cor. 1. 9. and 10. 1. 3. 2 Thes 3. 3.* that we might haue it in better remembrance and vse. And for confirmation hereof, it's said, *the foundation of God remaineth sure, grounded vpon this, the Lord knoweth who are his,* meaning that they whom God before the foundation of the world did choose, and ordain to be saved, cannot possible perish; as it is sayd, *Mat. 24. 24. If it were possible, intending, that it is not possible,*  
for

2 Tim. 2.  
19.

for then should God bee, either mutable to change his decree, or not Almighty, as not able to performe that which hee did purpose; both which bee most blasphemous to thinke of God: for this cause Christ did bid his *Disciples reioyce that their names were written in heauen*, Luk. 10. 20. yea, more in the same place, 2. Tim. 2. 19. it is said that this foundation of the certaintie of salvation to all the Elect, hath a seale, which is after exprest in these words: *Let every one that nameth the name of Christ depart from iniquitie*, which I conceiue the same, which is said, Ephes. 1. 13. *That they after they beleevd were sealed with the holy spirit of promise, which is the earnest of our inheritance, untill the redemption of the purchased possession vnto the prayse of his glory.*

In both, this is meant, that the worke of true sanctification, which the holy Ghost workes  
in

How we be  
sealed.



in every true beleever, is an vnfallible marke that wee are true beleevers, effectually called and elected to salvation by Christ, and therefore are sure wee cannot perish, but shall persevere and be saved. This is notably set downe, 2 Cor. 1 21.22. *Now he which establisheth vs with you in Christ, and hath annointed vs, is God, who hath also sealed vs, and given the earnest of his spirit in our hearts*; so that as true dealing men, doe make sure their grants and covenants by scales and giving of some earnest, which being a part of the price covenanted, doth assure the whole payment: so doth the most faithfull God, by these first fruites of the spirit of sanctification, assure vnto vs that wee shall never quite fall away from grace, but shall be fully sanctified by his holy Spirit at the time appointed. The Apostle *Peter* 2.1. 10. by this moveth the faithfull  
To

*To make their calling and election sure.*

And yet more, if this be not enough to assure vs, that we shal never fall away, but continue to the end and be saved, how often doth the Lord passe his word vnto vs, that his Spirit shal abide in vs for ever? Notable is that place of the Prophet *Esa. 59. 21.* *As for me this my covenant with them saith the Lord; My Spirit that is upon thee, and my wordes which I haue put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed, saith the Lord, from henceforth and for ever.*

By this did our Saviour Christ much labour to comfort his Disciples, who were full of sorrow to hear of his leaving them; *And I will pray the Father and he shall giue you another Comforter, that he may abide with you for ever. Even the Spirit of Truth, whom*

*Christ.*

*Ioh. 14. 16.*

*17.*

whom the world cannot receive, because it seeth him not, neither knoweth him, but ye know him, for he dwelleth in you, and shall be in you. So againe, Ioh, 15. 16. Yee haue not chosen mee, but I haue chosen you, and ordained you, that you go and bring forth fruit, and that your fruit should remaine. Ioh. 16. 22. Your ioy shall no man take away: and more to like effect, as Iohn 10. 28. 29. I giue them eternall life, and they shall never perish; &c.

1 Iohn.

So the beloved Apostle Iohn, wrote his first Epistle to this end especially, to confirme the faithfull in the certaintie of their salvation, that they should not fall away as many hypocrites, then did, and daily doe. To this end, as hee setteth downe sundry markes, whereby they may proue themselues to be in the state of grace; so he giues many comfortable promises, that they shall continue, and abide for ever, and

1 Ioh 2. 24.



and more especially, chapter 2. verse 27. *But the anoynting which yee haue received of him, abideth in you, and yee need not that any man teach you, but as the same anoynting teacheth you of all things, and is truth, and is no lye; and even as it hath been taught you, yee shall abide in him, &c. Chap. 3. 2. Beloved, now are we the sonnes of God, and it doth not yet appeare what we shall be: but wee know that when he shall appeare we shall be like him, for wee shall see him as he is. verse 9. His seed remaineth in him; and much more in this chapter and the rest: I need not rehearse all.*

To shut vp this point. A principall cause of this certaintie of our perseverance, is that which the Apostle Peter expresseth saying; that *their inheritance is reserved in heaven for them, who are kept by the power of God, tharow faith unto salvation. And to like effect the Apostle Jude clo-*

*seth*

27.

1 Pet 1 4.5

seth his Epistle with these words; *Now to him that is able to keepe you from falling, and to preserve you faultlesse, before the presence of his glory with exceeding ioy, to the onely wise God our Saviour, be glory and maiestie, dominion and power, now and ever. Amen.*

*Applicatio.*

Thus haue I gathered (you may see) good store, yet not all of those comfortable promises which God hath made to his Church in all ages, to confirme their faith, that seeing hee hath freely loued them, chosen them, and called them to be his, therefore none shall ever bee able to plucke them out of his hand. What remaineth then for vs (who be compassed with such a cloud of testimonies, which all agree in one) but to be perswaded with the Apostle, *Rom. 8. 38 39. That neither death nor life, nor Angels; nor principalities, nor powers, nor things present, nor things*

*things to come: Nor height, nor depth, nor any other creature shall be able to separate vs from the love of God which is in Christ Iesus our Lord.*

Let vs then whensoever wee fall into this temptation, (oh, I shall never be able to hold out: I find my corruption so strong, or if I should be called to any such fiery triall, as in Queene *Maries* dayes, I shall never be able to indure them, but shall (as many then did) for feare fall away, and deny the truth.) Let vs I say, against this tentation set the many promises which the Lord hath made vnto vs, that *he will never leaue vs nor forsake vs*, yea more, that *we shall be kept by his power vnto salvation, that hell gates shall not prevaile against vs*; with many the like, whereof before: that duely wayghing these, and the faithfulness of him who hath promised them, we may comfort our hearts



Heb. 12.2.

Ioh. 10.29.

hearts, that he who hath begun the worke of grace in vs, will never giue it over til he hath fully finished it; for as *he is the author of our faith: so is he the finisher of it. And he is stronger then all, so that none shall be able to plucke vs out of his hand.*

1 Pet. 1.23.

Bethen of good cheare thou poore soule, who findest some worke of grace begun in thee, yet feeling thine owne infirmities, and oft oppressed with many and sore tentations, and beholding or hearing of the fals of many great professors, art much shaken, and filled with feares of falling away; for assure thy selfe, that (*being borne againe not of corruptible seed, but of incorruptible by the word of God which liveth and abideth for ever*) it is not possible thou shouldst perish, or ever loose that faith and grace which is begun in thee, neither canst thou *sin unto death* (as I vnderstand the Apostle  
1 Iohn

1 Ioh. 5. 16.) seeing this immortal seed remaineth in thee.

And this I will adde, for the comfort of all such as bee troubled with these feares (that they shall never hold out to the end, and thereby be stirred vp to bee more diligent in the vse of the meanes ordained for their growth in grace, and perseuerance therein ) that I never did know, or heare of any such to fall away : but vsually they who finally fall away, are such as bee secure, and presume of Gods mercy, that they shall stand, when others fall, and take this withall, that then wee be strongest, when wee be weakest, that is, when feeling our own weaknesse, and distrusting our selues, we run to God, and relie vpon him in all our necessities, which is that I haue laboured to effect in all this Treatise. The summe whereof I will in few words set downe, as for the helpe of me.

Humble  
never fall.

Who fals  
away.

Summe of  
all.

Z

mory

mory, so for the quickning of our spirits more to labour for this happie life by faith, which both in life and death will bee our chiefe comfort.

1. Part.

For so much as the liues and deaths of the most professours of Christian Religion, doe shew that few attaine either that comfort of salvation, or conscience of holy cōversation, which God hath prepared for true beleevers. My maine scope hath bin to redresse this fore evill, and to this end I haue shewed that this blessednesse is enjoyed onely by living by faith, and what saving faith is, how it is gotten, & how we may know that wee haue it, both by the causes and effects, ioyned together, not separated. Wherein seeing many be deceived on either side, some presuming, others mistrusting, there be plaine markes of soundnesse set downe, whereby every one may try himselfe.

In



In the next place we are taught how to liue by faith: heerein what it is to *liue by faith*, and how this is obtained, which is by due applicatiō of Gods promises, whereto is required serious meditation, and prayer, wherein seeing few be so fervent, as in this case ought to be, the singular gaine hereof is largely layd downe, both for consolation, and for reformation of our liues; and herein foure rules, which be of excellent vsc.

2. Part.

The second part of this Treatise is a direction how to apply to our particular necessities Gods promises: which being of diuers sorts, absolute, or conditionall, simply necessary, or with limitation, generall or speciall, are all accordingly to be considered. All of these being so exceeding many, to bring them to some easie order, for our better vse of them all, they bee drawne to six heads, to which all may be well referred.

I

The first whereof concernes the assurance of our salvation by Christ, herein first such generall promises as containe all the benefits by Christ.

In the next place is more specially shewed, how wee may be more assured by faith of our iustification, in both the parts thereof, 1. *the forgiuenesse of sinne*, 2. *the imputation of righteousness*. And likewise of the fruits of these, which be, 1. *our Reconciliation*, 2. *our Adoption*, 3. *hope of glory*. For further proof that we be Gods children, wee haue assurance by sense, when we see the spirit of God working in vs such graces, as cannot be in truth in any, but such as shall be saued. Among which 1. *Faith* it selfe is chiefe. 2. *The gift of the Spirit*. 3. *Sincere obedience*. 4. *Promises made to many particular graces, as to the love of God, and of our neighbour, to the feare of God*. And so to all other fruits of

of faith, which be markes of salvation. And because many weake, yet true beleevers, haue no feeling of their faith, and thereby bee sore discouraged, there bee foure markes of true Faith where it cannot be seene: sundry other promises of Gods favour to strengthen our faith.

The second generall head of these promises for the strengthening of our faith concerning the *mortification of our corrupt nature*, wherein our faith being so weak, we haue manifold encouragements to assure vs of a full and finall victory. The generall promises, that *God will cleanse vs from all vnrighteousnesse*, may suffice for all particulars.

The third generall head of promises, is to assure vs of all needefull grace to leade a godly life, herein 1. how to obtaine this grace: 2. to assure vs our weake obedience shall be accepted.



In what special duties in every Commandement wee bee most failing. Generall promises that wee shall want no saving grace, with the right vse of these. For our further helpe, God hath made many promises of particular graces. 1. *That he will teach vs.* 2. *That hee will set our hearts in frame.* 3. *That he will giue vs faith, trust, hope, ioy,* (which few attaine to for want of faith) *to loue and feare him,* with the right vse of al. Whereas wee faile much in all holy exercises, God promiseth he will both assist vs, and accept vs in them, as in *Prayer for prayers made in faith.*

This is to bee referred to all spirituall Sacrifices. Whereas there is much vnfruitfulnesse in the exercises of the Word and Sacraments, even in such as haue true grace, through want of faith; the remedie is to apply Gods promises (which be many) especially when they goe  
to

to these duties. The Sacraments be much more abused, the remedie is to consider Gods faithfulness in the seales.

The fourth head concerneth afflictions, wherby many be discouraged, no helpe but by faith.

*Four grounds of comfort.* 1. All afflictions come from God, and that to all his children. 2. In what manner God afflicteth his, most wisely, and most lovingly, his wisdom is in the meetnesse of the correction, and in the iust measure and continuance thereof, Gods loving and tender dealing with his, is plentifully set out vnto vs for our comfort. 3. the excellent endes and fruites of afflictions, general is blessednesse. 3. speciall benefites by afflictions, 1. they be *tryals of our strength & weaknes*, many iudge amisse, and bee mis-iudged by others. 2. Benefit by afflictions is, wee be purged from our corruptions. 3. By these Gods

graces in vs be quickned, specially faith and patience. All which benefits being so desired, and not attained without afflictions, should make vs reioice in them.

4. comfort in afflictions, God *will helpe vs, and deliver vs.*

5

The fift head, is that we shall not want any earthly blessing *needfull. 1. generall promises. 2. particular. 1. long life. 2. health. 3. wealth. Vnder welfare many other be contained 4. good name. 5. and lastly for our posteritie, 1. That God will increase them. 2. Abundantly blesse them.*

6

The sixt and last head of promises for our living by Faith is for *Perseverance*, which being not onely doubted of, but gain-said, God hath spoken much for our comfort, on which we are oft to meditate, that we may hold out to the end, and so overcoming we may enioy all those rich promises mentioned in the 2. and 3. chapters of the *Revel.*

This



This is the summe of that which more at large (according to my poore ability ) I haue layd out in this Treatise: what I haue sought herein, I must leaue to him who knowes and shall iudge even my intention, as well as my actions; what may bee the profite heereby to Gods people, the effects shall shew.

And this I may say, that had I not conceived good hope therof, I shuld never haue spent so many yeares about it. And if I had not beene much encouraged by sundrie men of good esteem in our Church, who perusing it, after a sort charged me, not to bury my labours, but to communicate them, to all that will receiue them; mine owne meane conceit of my selfe and labours, would haue kept them stil close from so publike a view and censure.

Now to shut vp all, I doe instantly beseech in the Lord, eve-

Exhortati  
on to labor  
for faith.

ry soule, who truely lamenteth his want of comfort in Gods favour, in all his necessities, and weaknes of obedience in all duties required, both which doe principally arise from the want and weaknes of faith: that they would *aboue all* (as the Apostle himselfe exhorteth, *Ephe. 6. 16*) labour to get, & striue to maintaine this precious grace of saving faith, in such manner, and by such meanes, as in this Treatise hath beene set downe.

And for the better attaining hereunto, their own experience shall shew how needfull it shall be to make this a daily practise, to meditate vpon Gods promises, specially such as most concerne their present condition, and to this end to commit to memory, and to learne without Booke one or two principall promises for every purpose as I haue set them downe, or themselves may obserue, that so they may

To learne  
speciall  
promises.

may haue them ready for their vse.

Prayer.

As for example, when they would goe to Prayer, thinke seriously of that promise, *Rom. 8*

*26. Likewise the spirit also helpeth our infirmitie: for wee know not what wee should pray for, as wee ought; but the spirit it selfe maketh intercession for us, with groanings which cannot be uttered. vers. 27.*

*And he that searcheth the hearts, knoweth what is the minde of the spirit, because he maketh intercession for the Saints, according to the will of God. Or that of Iames. 1. 5.*

*If any of you lacke wisedome, let him aske of God, who giveth liberally to all men, and upbraideth not: and it shall be given him.* I make no doubt but the due consideration what God hath said in either of these, will put life into any Christian heart, more comfortably to set himselfe to this holy dutie.

The like is to be done when we Callings.



wee goe about our callings. *Psal. 121.8. The Lord shall preserve thy going out, and thy coming in, from this time forth and for evermore.*

**Afflictions.**

So when any crosse befalleth vs, remember that vnvaluable promise, *Rom. 8.29. Also wee know that all things worke together for good, to them that loue God, to them who are the called, according to his purpose. And that 1 Cor. 10. 13. There hath no temptation taken you, but such as is common to man, but God is faithfull, who will not suffer you to be tempted aboue that you be able: but will with the temptation, also make a way to escape, that ye may be able to beare it. The same is to be said for the rest, as more largely hath beene handled.*

To set apart some time every day.

To this end I doe advise every one to set apart sometime every day (if there be no iust hinderance) to this dutie of nourishing their faith, by prayer, and me-

meditation on Gods promises, which although I feare it bee rarely practised, yet I dare commend it to be of admirable gaine to all good purposes, and holy practises of Christianitie, even in dayes of prosperitie, though more specially in times of adversitie.

And herein, the more to stirre vp all who desire to *see the goodnesse of the Lord in the land of the living*. I will adde this of mine owne experience, both in my selfe, and others not a few, with whose state I haue bin acquainted, that as there can be no sound comfort in any part of our life without faith, and yet nothing more hard to keepe in life, then true faith: so this is the chiefe cause, why so few find that good assurance of their salvation, that comfort in afflictions, that power against their corruptions, and that groweth in grace, which full well they might, if the

Psal. 27. 13.

Hard to  
keepe faith  
in life.

Cause here-  
of,

2 Cor. 13. 5

Iude, 3.

Last sute.

the fault were not in themselves for that they do not make this a daily practice to examine themselves, *whether they be in the faith* (as the Apostle exhorteth): that so finding their weaknesse, they might bee stirred vp more constantly and painefully to *strive for the maintenance of their faith*: whereof they shall haue such daily vse, that without it there can bee no proceeding, but rather a daily decay in all Christianitie.

In consideration of all which I make this my last sute to all such, onely to make triall of this dutie of daily nourishing & increasing their faith, which if they shall endeavour not slightly, but carefully with knowledge & conscience, I make no doubt but that they shall finde, at least so much as shall encourage them to goe forward, till they shall be further satisfied: onely we must referre to God, both the time when,



when, and the measure how much, it shall seeme good to his wisdometo bestowe on vs.

And for my part, I will not cease to pray vnto God for them all, that he would *fulfill all the good pleasure of his goodnes, and the worke of Faith with power.*

So be it.

FINIS.





The principall matters  
contained in this  
Treatise.

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- 50 *Tryall by effects, principall be ioy, and loue, which be vaine if they come not from faith.*
- 51 *Many deceived build faith on their change, which is a fruit of faith.*  
*All effects of faith contained vnder receiuing of the Spirit.*
- 53 *The Spirit is knowne by these two effects of ioy and loue.*
- These*



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*These be unseparable yet not alike sensible, as in fire, light and heate.*

*Many a weake beleever feels no ioy, yet may see true loue of God in himselfe.*

56 *Hicerein many be deceived on both sides. Good care is to be used.*

57 *1. Marke of soundnesse in a young beleever, is feare of being deceived.*

58 *2. A sight and sorrow for our wants, with a hungry after more grace.*

59 *3. To bee as good in deed as in shew.*

60 *4. When our obedience is universal, bating all sin, loving all vertue.*

63 *2. When we looke to the right manner in every duiy.*

66 *Sound comfort ariseth out of all these together, not one alone.*

67 *Faith without fruit is a dead stocke.*

*Fruits*

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77	<i>Application must be made: both to { persons.           { condition.</i>
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81	<i>God entayls promises to se- verall estates: so they must be applyed.</i>
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91	Benefits by faith, see Rom. 5
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98	4. Reioyce in afflictions, which bring foorth many good effects, patience, experience, hope not ashamed.
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107	God in the Scripture is most large in his promises.
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